

IMPROVEMENT ERA.

Organ of Young Men's Mutual Improvement Associations.

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TABLE OF CONTENTS.

THE NOBILITY OF LABOR	<i>Apostle Heber J. Grant</i>	81
HARVEST TIME. A Poem	<i>Sarah E. Pearson</i>	87
ON WHAT DAY WAS CHRIST CRUCIFIED.....	<i>Charles F. Watkins</i>	89
IN THE STILLNESS. A Poem.....	<i>Lewis Stewart</i>	95
THE LIFE AND LABORS OF SIDNEY RIGDON.—I	<i>John Jaques</i>	97
CONSOLATION. A Poem	<i>Nephi Anderson</i>	109
HOW WE SHALL PREACH.....	<i>H. W. Naisbitt</i>	110
NATURE'S TESTIMONY. A Poem.....	<i>Lloyd Woodruff</i>	114
THE MISSION AND NECESSITY OF THE HOLY GHOST	<i>Fred. W. Crockett</i>	116
TO HIM THAT OVERCOMETH.....	<i>Attewall Wootton</i>	123
PROCRASTINATION		125
INSTRUCTIONS TO MISSIONARIES—By Presidents Lorenzo Snow and Joseph F. Smith. and Apostle F. M. Lyman.....	<i>Thomas Hull</i>	126
THE SOUTH AFRICAN WAR	<i>Dr. J. M. Tanner</i>	134
EDITOR'S TABLE: A Business View of the Word of Wisdom—Book Review.....		143
NOTES.....		146
IN LIGHTER MOOD.....		148
OUR WORK—A Method of Roll Call—A Rebate on the ERA—Necessity of Officers' Meet- ings—Collection Days for the General Im- provement Fund—Advice to Writers.....		149
EVENTS OF THE MONTH.....	<i>Thomas Hull</i>	155

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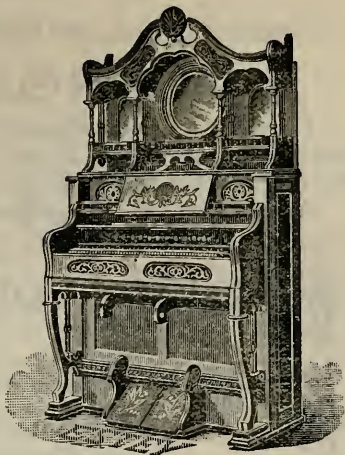
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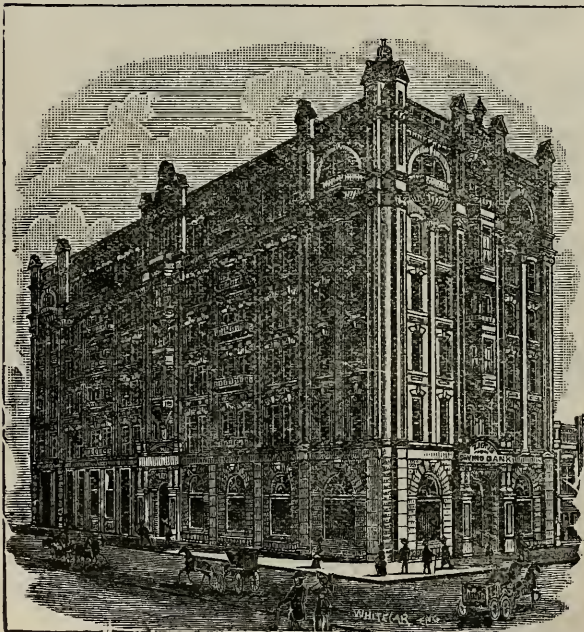
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IMPROVEMENT ERA.

VOL. III.

DECEMBER, 1899.

No. 2.

THE NOBILITY OF LABOR.

BY HEBER J. GRANT, OF THE QUORUM OF THE TWELVE APOSTLES.

While speaking to the young people at stake conferences of the Improvement Associations, and at ward meetings, I have endeavored to impress upon the minds of the youth the necessity of their working to the extent of their ability; and also while so laboring never to become disheartened.

The Marchioness de Lambert has said: "There is nothing so improper for a young man as that modesty which makes him fancy he is not capable of great things. That modesty is a faintness of soul which hinders it from exerting itself. There is a superior genius and merit in some persons that tells them nothing is impossible to them."

A number of those who have listened to my remarks have assured me that they have been benefitted thereby; and so I have concluded to become a regular contributor to the columns of the ERA, and to chat with "our boys," as through that medium, I will be able to reach many thousands instead of a few hundreds.

"Arise, therefore, and be doing, and the Lord will be with you."—I. Chron. 22: 16.

"To do that which before us lies in daily life is the prime wisdom."

"He that loseth wealth, loseth much; he that loseth friends loseth more; but he that loseth his spirit, loseth all."—Cervantes.

"Dream, oh youth! dream nobly and manfully; and thy dreams shall be thy prophets."—Lord Bulwer Lytton.

If the readers of the ERA will learn by heart the above quotations, and make these sentiments the rule of their lives, this action will be worth more to them, many times over, than the cost of a year's subscription.

I have found nothing in the battle of life that has been of more value to me than to perform the duty of today to the best of my ability; and I know that where young men do this, they will be better prepared for the labors of tomorrow.

In contributing to the ERA a series of articles which will be made up principally of my own experiences, I shall do so, not for the purpose of throwing boquets at myself, figuratively speaking, but with the hope that I may inspire my readers with a desire to labor.

It is admitted that statements of personal experiences, spoken or written, carry more force, and make a more lasting impression upon the minds of hearers and readers than can be made in any other way. This must be my excuse for relating so many incidents in my own career.

When a youth, attending school, a man was pointed out to me who kept books in Wells, Fargo and Co's. Bank, in Salt Lake City, and it was said that he received a salary of one hundred and fifty dollars a month. Well do I remember figuring that he was earning six dollars a day, Sundays omitted, which seemed to me an enormous amount. Although I had not yet read the inspiring words of Lord Bulwer Lytton, quoted above, yet I dreamed of being a book-keeper, and of working for Wells, Fargo & Co., and immediately joined the book-keeping class in the Deseret University, in the hope some day of earning what I thought at that time to be an immense salary.

I quote with pleasure once more from Lord Bulwer Lytton: "What man wants is not talent, it is purpose; not power to achieve, but the will to labor."

Samuel Smiles has said: "Purposes, like eggs, unless they are hatched into action, will run into decay."

Lord Lytton took it for granted undoubtedly that where a youth dreamed nobly and manfully, that it would inspire him to have a purpose in life, and to "hatch the same into action," and not allow it to "run into decay." Having purposed to become a book-keeper, I immediately set to work to attain this object. Well do I remember the amusement I furnished my fellow-students. One remarked when looking at my books, "What is it; hen tracks?" Another said, "Has lightning struck an ink bottle?" These remarks and others, while not made to hurt my feelings but in good-natured fun, nevertheless cut deep, and aroused within me a spirit of determination. I resolved to live to set copies for all who attended the university, and to be the teacher of penmanship and book-keeping in that institution. Having a purpose and also "the will to labor," and agreeing with Lord Lytton that, "In the bright lexicon of youth there's no such word as fail," I commenced to employ my spare time in practicing penmanship, continuing year after year until I was referred to as "the greatest scribbler on earth."

The result was that some years later, I secured a position as book-keeper and policy clerk in an insurance office. Although at fifteen, I wrote a very nice hand, and it was all that was needed to satisfactorily fill the position which I then held, yet I was not fully satisfied but continued to dream and "scribble," when not otherwise occupied. I worked in the front part of A. W. White & Co's. bank, and, when not busy, volunteered to assist with the bank work, and to do anything and everything I could to employ my time, never thinking whether I was to be paid for it or not, but having only a desire to work and learn. Mr. Morf, the book-keeper in the bank, wrote well, and took pains to assist me in my efforts to become proficient as a penman. I learned to write so well that I often earned more before and after office hours by writing cards, invitations, etc., and making maps, than the amount of my regular salary. Some years later, a diploma at the Territorial Fair was awarded me for the finest penmanship in Utah. When I engaged in business for myself, there was a vacancy at the university in the position of teacher of penmanship and book-keeping, and to make good the promise to myself, made when a youth of twelve or thirteen, that

I would some day teach these branches, I applied for the situation. My application was accepted, and my obligation to myself was thus discharged.

Young men who are laboring in the improvement cause should be true to themselves, and when they resolve to accomplish something, they should never become discouraged, but should labor cheerfully and with a determination until the promise to themselves has become a reality. I cannot possibly impress this lesson too strongly upon the minds of my readers. If we fall into the habit of making resolves in relation to ourselves, and of constantly breaking them, such a course will tend to make us careless in the fulfillment of promises to others. Young men should always remember the advice which Shakespeare puts into the mouth of the father of Laertes, when the latter was leaving home:

"To thine own self be true,
And it must follow, as the night the day,
Thou can'st not then be false to any man."

I quote in full one of the lessons from the National Fifth Reader, which made a profound impression on my mind during my school days, and which has never been forgotten:

NEVER DESPAIR.

There is no trait of human character so potential for weal or woe as firmness. To the business man it is all important. Before its irresistible energy the most formidable obstacles become as cobweb barriers in its path. Difficulties, the terror of which causes the pampered sons of luxury to shrink back with dismay, provoke from the man of lofty determination only a smile. The whole story of our race—all nature, indeed—teems with examples to show what wonders may be accomplished by resolute perseverance and patient toil.

It is related of Tamerlane, the celebrated warrior, the terror of whose arms spread through all the eastern nations, and whom victory attended at almost every step, that he once learned from an insect a lesson of perseverance, which had a striking effect upon his future character and success.

When closely pursued by his enemies—as a contemporary tells the anecdote—he took refuge in some old ruins, where, left to his solitary

musings, he espied an ant tugging and striving to carry a single grain of corn. His unavailing efforts were repeated sixty-nine times, and at each several time so soon as he reached a certain point of projection, he fell back with his burden, unable to surmount it; but the seventieth time he bore away his spoil in triumph, and left the wondering hero reanimated and exulting in the hope of future victory.

How pregnant the lesson this incident conveys! How many thousand instances there are in which inglorious defeat ends the career of the timid and desponding, when the same tenacity of purpose would crown it with triumphant success! Resolution is almost omnipotent. Sheridan was at first timid and obliged to sit down in the midst of a speech. Convinced of, and mortified at, the cause of his failure, he said one day to a friend, "It is in me, and it shall come out."

From that moment he arose, and shone, and triumphed in a consummate eloquence. Here was true moral courage. And it was well observed by a heathen moralist, that it is not because things are difficult that we dare not undertake them.

Be, then, bold in spirit. Indulge no doubts—they are traitors. In the practical pursuit of our high aim, let us never lose sight of it in the slightest instance: for it is more by a disregard of small things than by open and flagrant offenses, that men come short of excellence. There is always a right and a wrong; and if you ever doubt, be sure you take not the wrong. Observe this rule, and every experience will be to you a means of advancement.

"Never Despair" has been one of the guiding stars of my life, as I have often felt that I could not afford to be outdone by an insect.

At nineteen, I was keeping books and acting as policy clerk for Mr. Henry Wadsworth, the agent of Wells, Fargo & Co. My time was not fully employed. I was not working for the company but for the agent personally. I did the same as I had done in Mr. White's bank,—volunteered to file a lot of bank letters, etc., and to keep a set of books of the Sandy Smelting Co., which Mr. Wadsworth was doing personally.

To emphasize the truth of the above quotation from *I Chronicles*, I will remark that my action so pleased Mr. Wadsworth that he employed me to do the collecting for Wells, Fargo & Co., and paid me twenty dollars a month for this work in addition to my regular compensation of seventy-five dollars from the insur-

ance business. Thus I was in the employ of Wells, Fargo & Co., and one of my day dreams had become a reality.

When New Year's eve arrived, I was at the office quite late writing calling cards. Mr. Wadsworth came in and pleasantly remarked that business was good, that it never rains but it pours, or something to this effect. He referred to my having kept the books of the Sandy Smelting Co. without compensation, and said a number of complimentary things which made me very happy. He then handed me a check for one hundred dollars which doubly compensated me for all my extra labor. The satisfaction enjoyed by me in feeling that I had won the good will and confidence of my employer was worth more to me than twice one hundred dollars.

Every young man who will endeavor to employ all his time, never stopping to count the amount of compensation he is to receive for his services, but rather be inspired with a desire to labor and learn, I promise, will achieve success in the battle of life.

I urge upon the boys engaged in the Mutual Improvement Associations to labor with determination and zeal.

"Dream, oh youth! dream nobly and manfully, and thy dreams shall be thy prophets."

"What man wants is not talent, it is purpose; not power to achieve, but the will to labor."

"Arise, therefore, and be doing, and the Lord will be with you."

HARVEST TIME.

BY SARAH E. PEARSON.

Stoop, stoop, stoop, over the cool, damp furrow,
The morning air is wondrous sweet;
The heart is light, and hands are fleet
To hasten the task e'er the sun's full heat
Beats upon the furrow.
No time to listen to cat-birds call
To each other over the garden wall;
No time to watch the oak leaves fall,
Or crimson maples shiver,
Or waves of ether, clear and blue, like waves of water quiver.

Plod, plod, plod, and turn the mellow furrow.
With clanking harness and shining share,
The patient plow-horse treads with care,
And the fallowing plow lays the harvest bare,
In the depths of the long, straight furrow.
And the pickers follow in friendly chase,
Their pails resounding in eager race,
A bantering smile on the winner's face
As he empties his load of treasure,
And hastes again to the scene of fray, and fills again his measure.

Think, think, think, and plod again the furrow.
If hearts are happy, and thoughts are glad,
Or hearts and thoughts are heavy and sad,
Still hands must fly, though brain goes mad,
For a moment, with joy or sorrow.
Till the mill-whistle signals the noonday hour,

And lunch is spread in a shady bower
Of trees on the edge of the field, where showers
Of frost-stained leaves are falling.
And the cottage roofs in the distance sleep, and the drowsy kine are
calling.

Toil, toil, toil, through the the rough, brown furrow,
With aching back, and throbbing head,
With blistered hands, and lagging tread,
Through the livelong day, that we may have bread.
Toil through the dusty furrow,
Till the shadows fall like a filmy veil
And shroud the outlines of hill and dale;
And the forest echoes the nightengale;
And evening winds are sighing.
Then homeward wend our weary way with the long day's dying.

And the prayer that we offer when day has fled,
To the Lord of the harvest, holy:
"When the grain from the tares is forever won;
When the last great harvest of life is done;
And Thou gather Thy sheaves at set of sun,
And seal them up to Thy glory,
Oh, gather us, Father, unto Thy breast
Where the toiler has earned such blissful rest;
Has learned to appreciate the blest
Reward for righteous striving;
And the significance of labor won, and sacredness of living."

ON WHAT DAY WAS CHRIST CRUCIFIED?

BY ELDER CHARLES F. WATKINS.

"Then certain of the scribes and of the Pharisees answered, saying, Master, we would see a sign from thee. But he answered and said unto them, An evil and adulterous generation seeketh after a sign; and there shall no sign be given to it, but the sign of the Prophet Jonas; For as Jonas was three days and three nights in the whale's belly; so shall the Son of man be three days and three nights in the heart of the earth."— Matt. 12: 38-40.

Critics of the Bible have denied that this sign of the divine character and mission of the Savior was ever given, for, as he was crucified on Friday and rose from the dead on Sunday morning, he had not lain three days and three nights in the heart of the earth. The purpose of this article is to show conclusively that the sign was given, and that in this as in all other prophecies made by the Savior, "Heaven and earth shall pass away: but my words shall not pass away."—Mark 13: 31.

All the evangelists agree that he arose on the first day of the week, Sunday. Matt, 28: 1-16; Mark 16: 1-6; Luke 24: 1-6, John 20: 1-18. As this weight of authority definitely settles the time of his resurrection, in order to prove that he lay three days and nights in the earth, the day of his crucifixion and burial must of necessity be as definitely fixed. Popular tradition has taught us that he was crucified on Friday, but to literally fulfill the sign promised the scribes the death and burial must have occurred on Thursday. To establish this as the correct day, scripture passages will be quoted to show that Jesus never partook of the passover, that he had been

crucified before the day of the passover, and that the day of the passover began on Thursday at the close of day and ended on Friday evening at the same hour. Further, it will be shown from authorities on Jewish laws and customs that no trial or execution would be permitted on the day of the passover. These points once proven, the only conclusion that can be reached will be that he was crucified on Thursday.

We have been taught that he ate the passover before his betrayal and crucifixion, but this is plainly erroneous. The Savior said: "Ye know that after two days is the feast of the passover, and the Son of man is betrayed to be crucified." Matt. 26: 2. If he were to be crucified on the day of the passover, he certainly could not have partaken of the passover supper. Again: "Now before the feast of the passover, when Jesus knew that his hour was come that he should depart out of this world unto the Father, having loved his own which were in the world, he loved them unto the end. And supper being ended, * * *." John 13: 1, 2. This was the last supper he ate with his disciples, and, as is seen from the beginning of the quotation, it was eaten before the feast of the passover. The context in this chapter informs us that he washed his disciples' feet, and after giving instructions foretold his betrayal by one of his disciples. "Now there was leaning on Jesus' bosom one of his disciples, whom Jesus loved. Simon Peter therefore beckoned to him, that he should ask who it should be of whom he spake. He then lying on Jesus' breast saith unto him, Lord, who is it? Jesus answered, He it is, to whom I shall give a sop, when I have dipped it. And when he had dipped the sop, he gave it to Judas Iscariot, the son of Simon. And after the sop, Satan entered into him. Then said Jesus unto him, That thou doest, do quickly. Now no man at the table knew for what intent he spake this unto him. For some of them thought, because Judas had the bag, that Jesus had said unto him, Buy those things that we have need of against the feast." This passage shows clearly that the supper which was just ended was not the passover supper, for if it had been such, as we have been taught to believe, the thought would not have occurred to the other eleven disciples that Judas was instructed to go out and buy the things needed for the feast. After the departure of Judas, Jesus continued to instruct

his disciples and to encourage them with words of kindness and love. John, chapters 14, 15, 16 and 17.

The objector may quote the following: "And he said unto them, With desire I have desired to eat this passover with you before I suffer: For I say unto you that I will not any more eat thereof, until it be fulfilled in the kingdom of God." Luke 22: 15, 16. What was this passover? It was the passover he was to administer to his disciples, the passover of the Lamb of God, of which the paschal lamb was a type, for we read: "And he took bread, and gave thanks, and brake it, and gave unto them, saying, This is my body which is given for you: this do in remembrance of me. Likewise also the cup after supper, saying, This cup is the new testament in my blood, which is shed for you." Luke 22: 19, 20. This was the passover he had such great desire to institute before he suffered.

After his instructions, he and the disciples went to the garden of Gethsemane. John 18: 1. He knew that his hour was come. He knew that on the morrow the paschal lamb would be slain; he knew that lamb was a type of himself, and that he himself was the Lamb of God slain from before the foundation of the world. The paschal lamb had been separated from the flocks on the tenth day of the first month (Nisan) or second of April. (Smith's Dictionary of the Bible.) Jesus also was separated on the same day when he rode into Jerusalem amid the shouts of the people, "Hosanna: Blessed is the King of Israel that cometh in the name of the Lord." John 12: 13. As he was thus chosen and honored on the same day, so also would he be crucified on the same day that the paschal lamb was to be slain.

Judas, with a band of men and officers from the chief priests and Pharisees, came to the garden late in the night, with lanterns torches and weapons. Although they there witnessed the power of God, which should have been a warning to them, they nevertheless took Jesus, bound him and led him away to Annas, who in turn sent him to Caiaphas. "Then led they Jesus from Caiaphas unto the hall of Judgment: and it was early; and they themselves went not into the judgment hall, lest they should be defiled; but that they might eat the passover. Pilate then went out unto them and said, What accusation bring ye against this man?" The accusers of Jesus did

not go into the judgment hall lest they should be defiled and would not be able to partake of the passover, and therefore Pilate went out unto them to hear their charges. This is ample evidence that the time for the eating of the passover had not yet arrived. As Jesus did not partake of any food with his disciples from the time he was betrayed in the garden, it is evident that he had not eaten of the passover. That his betrayal occurred before the passover supper had been eaten, is also proven by the following statement: "Now at that feast the governor was wont to release unto the people a prisoner, whom they would. And they had then a notable prisoner, called Barrabas. Therefore when they were gathered together, Pilate said unto them, Whom will ye that I release unto you? Barrabas, or Jesus which is called Christ? * * * They said, Barrabas." Matt. 27: 15-17, 21. As the prisoner had not yet been released, (Matt. 27: 26; Mark 15: 15; Luke 23: 25,) the feast of the passover must still have been in the future. But if still further proof is wanted, the following passage referring to the very hour in which Christ was taken to Golgotha and crucified, should be final: "And *it was the preparation of the passover*, and about the sixth hour; and he saith unto the Jews, Behold your king." John 19: 14.

Having proven that Jesus did not partake of the passover supper, and that he was crucified prior thereto, the next question is, When did the passover begin? "In the fourteenth day of the first month at even is the Lord's passover." Lev. 23: 5. It was on the morning of this day, Thursday, with us as with the Jews, that Jesus appeared before Pilate, but the passover did not begin until even, at six, which hour marked the commencement of the Jewish Friday, though to us still Thursday. That it began on the evening of the day he was crucified is evident from the following passage: "The Jews therefore, because it was the preparation, that the bodies should not remain upon the cross on the sabbath day, (for that sabbath day was an high day), besought Pilate that their legs might be broken, and that they might be taken away." John 19: 31. The objector may say that it was on the preparation of the Sabbath, and as the Jewish Sabbath was held on Saturday, the crucifixion must have been held on Friday. No, for if that were true, the day of the passover and the Sabbath must have occurred

on the same day. John says, "for that sabbath was an high day." Bearing in mind that Jesus was crucified on the preparation of the passover, let us read:

And the Lord spake unto Moses, saying, Speak unto the children of Israel, and say unto them, Concerning the feasts of the Lord, which ye shall proclaim to be holy convocations, even these are my feasts. Six days shall work be done: but the seventh day is the sabbath of rest, an holy convocation; ye shall do no work therein: it is the sabbath of the Lord in all your dwellings. These are the feasts of the Lord, even holy convocations, which ye shall proclaim in their seasons. In the fourteenth day of the first month at even is the Lord's passover. And on the fifteenth day of the same month is the feast of unleavened bread unto the Lord: seven days ye must eat unleavened bread. In the first day ye shall have an holy convocation: ye shall do no servile work therein. But ye shall offer an offering made by fire unto the Lord seven days: in the seventh day is an holy convocation: ye shall do no servile work therein."—Lev. 23: 1-8.

"And in the first day there shall be an holy convocation, and in the seventh day there shall be an holy convocation to you; no manner of work shall be done in them, save that which every man must eat, that only may be done of you."—Exodus 12: 16.

From this we may understand why John calls it an high day, that is the day following the passover, because the same law was given to be observed on this day as on the regular Sabbaths, no matter on which day of the week this should occur, and those holy convocations were to be Sabbaths of rest unto the people. Here is also another evidence that it was not on the day after, but prior to, the passover that our Savior was slain. It would be unreasonable also, to suppose that the Jews, so strict to observe their Sabbaths and holy convocations, would desecrate it by holding court and condemning and even executing three prisoners in public on this holy day. Chambers' Encyclopedia, under the head of "Sabbath," declares that no case where life or death were involved could be tried in a court on a Friday. Such were the customs of the Jews. The chief priests did not want to take Jesus at the feast day lest there should be an uproar among the people; hence, Judas took opportunity to betray him before the passover.

Thus Christ was crucified on Thursday. That day ended at six in the evening, when Friday, the passover day, began. At that

time Christ had given up the ghost, had been taken down from the cross, and the body given to Joseph of Arimathæa for interment. His body lay in the tomb from Thursday evening, or the beginning of the Jewish Friday, until Sunday morning, three days and three nights, and he arose from the tomb on the third day, Sunday. That Sunday was the third day, may be gathered from the account given in Luke 24: 13-21, of Jesus appearing unto two disciples, who inform him of all that has happened, concluding with these words: "And beside all this, today is the third day since these things were done." Again: If Sunday was the third day since these things were done, Saturday must have been the second day, and Friday the first day since these things were done. In other words they were done on the Thursday.

In conclusion may be cited the evidence contained in the Book of Mormon. Samuel, the Lamanite prophet, prophesied:

"And behold, again another sign I give unto you; yea, a sign of his death; * * * behold, in that day that he shall suffer death, the sun shall be darkened and refuse to give his light unto you; and also the moon, and the stars; and there shall be no light upon the face of this land, even from the time that he shall suffer death, for the space of three days, to the time that he shall rise again from the dead."—Helaman 14: 14, 20.

The fulfillment of this prophecy is recorded as follows:

"And it came to pass that there was thick darkness upon all the face of the land, insomuch, that the inhabitants thereof who had not fallen, could feel the vapor of darkness; * * * and it came to pass that it did last for the space of three days, that there was no light seen."—III Nephi 8: 20, 23.

And it came to pass that thus did the three days pass away. And it was in the morning, and the darkness dispersed from off the face of the land."—III Nephi 10: 9.

IN THE STILLNESS.

BY LEWIS STEWART.

Silent now the voice of gladness,
Song of bird and hum of bee;
And a feeling, tinged with sadness,
As I gaze across the lea,
Steals upon me from the mem'ries
Shrined in caskets from the vast,
Silent, sacred, holy chambers
In the temples of the past.

Now the wish, the fret, the worry
Of a heart scarce yet controll'd,
Are all bound and cold and silent
As these forms, in shrouds enroll'd;
Forms of shrubs and trees, so ghost-like,
In the dull, gray dawning light,
Standing there, themselves their tombstones,
Marble cold and deadly white.

Sad, I listen in the stillness
For a voice, so sweet, so dear;
Voice of music, voice of angel
That enchants the spirit's ear:
Tones of love so gently spoken,
Melodies so heavenly rare,
That no mortal ever hears them,
Save as echoes of his prayer.

Now the heav'n-born presence thrills me;
Rings the message sweet and clear:

"Tell thy friends, thy fellow mortals,
With a smile and with a tear,
He that died for man hath risen;
He that wept is conq'ror now.
Rise and free the soul from prison;
Look not backward from the plow.

"Tell the children, fair, the story;
Warn the maiden and the youth;
Shout the tidings from the hill-tops,
Dare not hide the light of truth.
Christ, the holy, fills the child-heart;
Christ, the peerless, wins the brave.
In the brightness of his coming,
Fall the fetters from the slave."

Where are now the shrouds so deathlike?
Nature only sleeps awhile;
And the mantling snows of winter
Glisten in the sun's bright smile.
Gone are all the weary fancies;
Gone the sadness 'kin to pain.
Snows of winter, graven tombstones,
To the earth and man are gain.

Lake View, Utah.

THE LIFE AND LABORS OF SIDNEY RIGDON.

BY JOHN JAQUES, ASSISTANT CHURCH HISTORIAN.

I.

Sidney S. Rigdon, as it is understood his proper name was, but who was universally known as Sidney Rigdon, was born in St. Clair Township, Alleghany County, Pennsylvania, February 19, 1793, and was the youngest son of William and Nancy Rigdon.

William Rigdon was born in Hartford County, Maryland, in 1743, and died May 26, 1810. He was the son of Thomas Baker Rigdon and Ann Lucy Rigdon. Thomas Baker Rigdon was born in Maryland and was the son of Thomas Baker Rigdon, from Great Britain.

Ann Lucy Rigdon, grandmother of Sidney, was born in Ireland. She emigrated to Boston, and was there married to Thomas Baker Rigdon.

Nancy Rigdon's mother was born at Freehold, Monmouth County, New Jersey, March 16, 1759, and died October 3, 1839; was eldest daughter of Briant Gallaher, of Ireland. Elizabeth Reed Gallaher, mother of Nancy Rigdon, was Gallaher's second wife, and was born in Monmouth County, New Jersey. Her parents were born in Scotland.

Sidney Rigdon thought he was of Norman extraction, and that his ancestors came to England with William the Conqueror. Sidney's father was a farmer and had three sons, Carvil, Loami, Sidney S., and a daughter Lucy. Before his marriage, William Rigdon moved from Maryland to Pennsylvania, and Sidney Rigdon's mother had previously moved to the same state from New Jersey.

When Sidney Rigdon was seventeen years of age, his father died, and Sidney's mother died when he was twenty-six years old.

In his 25th year, he became a member of the society of "Regular Baptists," under the charge of Rev. David Phillips, from Wales, and the next year left the farm, and went to live with Rev. Andrew Clark, another Baptist preacher. While there, Sidney received a license and commenced to preach, and from March, 1819, followed farming no more.

In May of that year, he went to Trumbull County, Ohio, and in July lived with Adamson Bentley, another Baptist preacher. There Sidney became acquainted with Phebe Brook, a native of Bridgetown, Cumberland County, New Jersey, whom he married, June 12, 1820.

He continued to preach in that region until November 1821, when, on request, he left Warren, Trumbull Co., and took charge of the First Baptist Church, Pittsburg, where he preached with considerable success, that church soon rising from a very low, confused state to a rapid increase of members, crowded meetings, and to be one of the most respectable churches of that city. He became a very popular preacher, and his society was much sought after. But after awhile he was greatly perplexed with the idea that the doctrines taught by the church he was connected with were not altogether in accordance with scripture. Nor were those of any other church with which he was acquainted altogether satisfactory to him. But he knew no other way of getting a living, and he had a wife and three children to support. After great deliberation and reflection and solemn prayer, he resolved to follow his convictions. In August, 1824, he announced to the members of that church that he was determined to withdraw from it, as he could no longer uphold its doctrines. In consequence of his great popularity, this unexpected announcement caused amazement, sorrow, and tears to his congregation.

At that time Alexander Campbell, who came from Ireland, was a member of the Baptist association, but he afterwards separated from it. Walter Scott, a native of Scotland, also left it about the same time. Mr. Campbell had previously lived at Bethany, Brook County, Virginia, where he published the *Christian Baptist*, monthly.

After leaving the Baptist church, these three gentlemen, being very friendly, frequently met together to discuss religious topics. Eventually from this connection sprang a church, the

members of which called themselves "Disciples," but which were generally known as Campbellites, though Rigdon had much to do with it.

For the maintenance of his family, Mr. Rigdon went to work as a journeyman tanner, many of his former warm friends looking upon him with great coolness and indifference. His wife cheerfully shared his sorrow and humiliation, believing that all would work together for their good.

After having labored for two years as a tanner, he removed to Bainbridge, Geauga Co., Ohio, where, it being known that he had been a popular preacher, he was solicited to preach, with which request he complied. Thenceforth he devoted himself to the work of the ministry, confining himself to no special creed, but holding the Bible as his rule of faith, and advocating repentance and baptism for the remission of sins, and the gift of the Holy Ghost, doctrines which Mr. Campbell and he had been investigating. He labored in that vicinity one year with much success, numbers attending his meetings, building up a large and respectable church at Mantua, Portage County, Ohio. His doctrines were new, and crowded houses assembled to hear him, though some opposed and ridiculed his doctrines.

He was then pressingly invited to remove to Mentor, an enterprising town, about thirty miles from Bainbridge, and near Lake Erie, which he did sometime afterward. There were the remnants of a Baptist church, nearly broken up, the members of which were attached to his doctrines. But many of the citizens were jealous of him, and slanderous reports were circulated concerning him. However, he continued his labors, and in a few months the opposition weakened, prejudice gave way, and he became very popular, the churches where he preached being filled to overflowing to hear him, the doctrines being new, but were elucidated with unusual clearness, and enforced with great eloquence. Calls came from every direction for him to preach, which he complied with as much as he could. His fame increased and spread abroad, thousands, rich and poor, flocking to hear his eloquent discourses, so that the churches where he preached became too small to hold the crowds who went to hear him, and he had to preach in the open air, in the woods and groves, to the multitudes of eager hearers. He expa-

tiated upon the literal fulfillment of prophecy, the gathering of Israel in the last days, the coming of the Son of man, the judgments to be poured out upon the ungodly, the reign of Christ with his saints on the earth, the millennium, etc.

Many became convinced and were baptized, whole churches became converted, and he soon had large and flourishing societies throughout that region. He was a welcome visitor wherever he went, and his society was courted by the learned and intelligent.

He then had a wife and six children, and lived in a small, unfinished frame house, not very comfortable. The members of his church held a meeting to take into consideration his wants and provide for them. They resolved to erect him a suitable residence. They purchased a farm, and commenced the building of a better house and outbuildings for him, and his prospects with regard to temporal things became brighter than ever before.

This was in the fall of 1830, at which time Elders Parley P. Pratt, Ziba Peterson, Oliver Cowdery, and Peter Whitmer stayed awhile at Mentor, on their mission to the Indians on the western boundaries of Missouri. Elder Pratt had been a preacher in the same church as Sidney Rigdon, who was his instructor. Elder Pratt resided at Amherst, Lorain Co., Ohio. He had been sent into the State of New York on a mission, where he became acquainted with the circumstances of the coming forth of the Book of Mormon, and was introduced to Joseph Smith and other Latter-day Saints. After reading the Book of Mormon, Parley P. Pratt became convinced that it was of God, was baptized, ordained an elder, and began to preach. Believing that there were many among his former associates who were honest seekers after truth, and being sent on his mission to the west, he resolved to call during his journey on his old friends, and make known to them the great work which the Lord had begun.

The first house Elder Pratt and his brethren called at was Sidney Rigdon's. They presented him with the Book of Mormon, saying that it was a revelation from God. He had not heard of it before, and was much prejudiced at the assertion, replying that he was acquainted with one Bible, which he believed was a revelation from God, but he had considerable doubts regarding their book. They wished to investigate the subject with him. But he said,

"No, young gentlemen, you must not argue with me on the subject, but I will read your book, and see what claim it has upon my faith, and will endeavor to ascertain whether it be a revelation from God or not." But he readily granted their request to preach in his chapel and lay the subject before the people.

According to appointment, a large congregation assembled, which was addressed by Oliver Cowdery and Parley P. Pratt, followed by Sidney Rigdon, who said the information they had received was of an extraordinary character and demanded the most serious consideration. He exhorted his hearers to take the apostle's advice, "to prove all things, and hold fast that which is good," and not turn against what they had heard without being fully convinced of its being an imposition, lest possibly they should resist the truth.

Elders Cowdery and Pratt returned home with Mr. Rigdon conversing upon the things preached about. He said he would read the Book of Mormon, investigate it fully, and then frankly tell them his mind and feelings on the subject.

About a fortnight after he had received the book, and after much prayer and meditation, he was convinced by a revelation from Jesus Christ, given in a remarkable manner. Fully satisfied in his own mind of the truth of the work, he informed his wife of it, and found that she was investigating the subject and was believing with all her heart.

To embrace the new doctrines was a severe trial. He informed his wife that it would undoubtedly make a great change in their worldly circumstances if he obeyed the Gospel, and he said to her, "My dear, you have once followed me into poverty, are you again willing to do the same?"

She replied, "I have weighed the matter, I have contemplated on the circumstances in which we may be placed, I have counted the cost, and I am perfectly satisfied to follow you; it is my desire to do the will of God, come life or come death."

Accordingly both were baptized into the Church of Jesus Christ of Latter-day Saints, and with those already baptized in that place, formed a branch of The Church of about twenty members, and Brother Rigdon and others were ordained to the ministry.

Elders Cowdery and Pratt bade an affectionate farewell and proceeded on their mission to the Lamanites.

In December, 1830, Elder Rigdon went to Joseph Smith to inquire of the Lord. Shortly after, Joseph received a revelation of which the following is part:

"Behold, verily, verily I say unto my servant Sidney, I have looked upon thee and thy works. I have heard thy prayers, and prepared thee for a greater work. Thou art blessed, for thou shalt do great things. Behold, thou wast sent forth, even as John, to prepare the way before me, and before Elijah, which should come, and thou knewest it not. Thou didst baptize by water unto repentance, but they received not the Holy Ghost; but now I give unto thee a commandment, that thou shalt baptize by water, and they shall receive the Holy Ghost by the laying on of the hands, even as the apostles of old.

"And I have sent forth the fullness of my gospel by the hand of my servant Joseph; and in weakness have I blessed him, and I have given unto him the keys of the mystery of those things which have been sealed, even things which were from the foundation of the world, and the things which shall come from this time until the time of my coming, if he abide in me; and if not, another will I plant in his stead.

"Wherefore watch over him, that his faith fail not; and it shall be given by the Comforter, the Holy Ghost, that knoweth all things. And a commandment I give unto thee, that thou shalt write for him; and the scriptures shall be given, even as they are in mine own bosom, to the salvation of mine own elect; for they will hear my voice, and shall see me, and shall not be asleep, and shall abide the day of my coming, for they shall be purified, even as I am pure. And now I say unto you, tarry with him, and he shall journey with you,—forsake him not, and surely these things shall be fulfilled. And inasmuch as ye do not write, behold it shall be given unto him to prophesy; and thou shalt preach my Gospel, and call on the holy prophets to prove his words, as they shall be given him."

The following is an extract from a revelation through Joseph to Edward Partridge:

"I will lay my hands upon you by the hand of my servant Sid-

ney Rigdon, and you shall receive my Spirit, the Holy Ghost, even the Comforter, which shall teach you the peaceable things of the kingdom; and you shall declare it with a loud voice, saying, Hosannah, blessed be the name of the Most High God.

“And now this calling and commandment give I unto you concerning all men, that as many as shall come before my servants, Sidney Rigdon and Joseph Smith, Jr., embracing this calling and commandment, shall be ordained and sent forth to preach the everlasting Gospel among the nations, crying repentance, saying, Save yourselves from this untoward generation, and come forth out of the fire, hating even the garments spotted with the flesh.”

Other revelations were given to Joseph and Sidney soon afterward concerning their labors in preaching the Gospel, etc.

In the latter part of January, 1831, the Prophet Joseph and wife, accompanied by elders Rigdon and Partridge, started for Kirtland where they arrived about the first of February. They were kindly received and welcomed by Brother N. K. Whitney and family.

In February a revelation was given, directing that the elders should go forth, preaching the Gospel, excepting, “my servant Joseph, Jr., and Sidney Rigdon. And I give unto them a commandment that they shall go forth for a little season, and it shall be given them by the power of my Spirit when they shall return.”

In March, a revelation was given directing Sidney Rigdon, Parley P. Pratt and Lemon Copley to go and preach the Gospel to the Shakers, calling on them to believe, repent and be baptized, which the three brethren did, near Cleveland, but the Shakers rejected the Gospel.

On the 19th of June, Joseph Smith, Sidney Rigdon, Martin Harris, Edward Partridge, W. W. Phelps, Joseph Coe, A. S. Gilbert and wife started from Kirtland, in accordance with a revelation previously given, for Missouri, going by wagon, canal boats and stages to Cincinnati, and by steamer to St. Louis. Joseph Smith and some others went thence to Independence, Jackson County, Missouri on foot, on land, and the rest went by water, Sidney Rigdon and wife among them, arriving about the middle of July. In August Sidney was appointed by revelation to write a description

of the land of Zion, also an epistle to be sent to the different branches of The Church.

On August 2, in accordance with a revelation, Sidney Rigdon consecrated and dedicated the land of Zion for the gathering of the Saints. On the 3rd, the spot for the temple, a little west of Independence, was dedicated in the presence of eight men, among whom were Joseph Smith, Sidney Rigdon, Edward Partridge, W. W. Phelps, Oliver Cowdery, Martin Harris and Joseph Coe.

A revelation was given, August 8, directing that Joseph Smith, Sidney Rigdon and Oliver Cowdery take their journey for St. Louis and Cincinnati. The next day, Joseph with ten elders left Independence landing, in sixteen canoes, on the way to Kirtland.

A revelation was given on the 12th, directing Joseph, Sidney and Oliver to travel by land and not on the waters, except on the canal, while returning to their homes. They three were not to preach to the world till they got to Cincinnati. From St. Louis, they took stage for Kirtland, arriving on the 27th.

In a revelation given the same month, after their arrival in Kirtland, Joseph and Sidney were directed to seek them a home, and of Sidney the Lord said:

“And now, behold, verily I say unto you, I the Lord, am not pleased with my servant Sidney Rigdon; he exalteth himself in his heart, and receiveth not counsel, but grieveth the Spirit; wherefore his writing is not acceptable unto the Lord; and he shall make another, and, if the Lord receive it not, behold he standeth no longer in the office unto which I have appointed him.”

In October, Joseph and Sidney, having removed to Hiram, Portage County, about thirty miles south-easterly from Kirtland, Joseph recommenced the translation of the scriptures, Sidney acting as scribe. At a conference, October 11, David Whitmer and Reynolds Cahoon were appointed to obtain means for Joseph and Sidney to continue the translation.

On the 3rd of December, as directed by revelation, Joseph and Sidney went to Kirtland, preaching in several other places also.

A revelation was given January 10, 1832, commanding Joseph and Sidney to continue the translation until it was finished. While translating St. John's gospel, on February 16, Joseph and

Sidney had a remarkable vision concerning the glories of the celestial, terrestrial and telectual worlds.

In the night of the 25th of March, a party of mobocrats led by Simonds Rider, a Campbellite preacher, seized Sidney Rigdon and Joseph Smith, dragged them out of their houses, abused them shamefully, and tarred and feathered them, that being at the time a favorite method of mobocratic assault and torture. Sidney was dragged out by the heels and injured so much that he became delirious and remained so several days. The mob was composed of various religious parties, mostly Campbellites, Methodists and Baptists, who continued to molest and menace Father John Johnson's house for a long time.

Elder Rigdon and family, who were sick with the measles, removed to Kirtland the following Wednesday, 29th.

Saturday, April 1, on account of the mob, he went to Char-don and joined Joseph at Warren on the 2nd. On the 5th, they left Steubenville by steamboat for Wheeling, Va., going thence by steamer to Louisville and St. Louis, thence by stage to Independence, where they arrived on the 24th. Elder Rigdon preached two powerful discourses while there.

May 6, Joseph, Sidney and N. K. Whitney left Independence by stage, via St. Louis, for Kirtland, where they arrived in June, and Joseph recommenced the translation of the Scriptures, spending most of the summer on that work.

On the 2nd of February, 1833, Joseph completed the translation of the New Testament, in which Sidney Rigdon had assisted him as scribe.

According to revelation given March 8, 1833, Sidney Rigdon and Frederick G. Williams were ordained and set apart March 18 by Joseph Smith, as his counselors in the presidency.

March 23, Sidney set apart Ezra Thayer and Joseph Coe to purchase land in Kirtland on which to build a stake of Zion.

In the spring, Sidney had raised up and was presiding over a branch in Norton Township, Medina County, Ohio.

Having finished the translation of the Scriptures on July 2nd, the first presidency started on preaching tours.

At this time, sectarian missionaries on the frontiers rose up

and excited a mobocratic uprising against the Saints in Jackson County, Missouri.

Joseph, Sidney, and Freeman Nickerson left Kirtland, October 5, on a journey eastward and to upper Canada. They preached at several places on the way, returning to Kirtland November 4. After their return, Sidney was afflicted with sore eyes.

In a revelation given October 12, Sidney was called to be a spokesman unto Joseph:

"And it is expedient in me that you, my servant Sidney, should be a spokesman unto this people; yes, verily, I will ordain you unto this calling, even to be a spokesman unto my servant Joseph; and I will give unto him power to be mighty in testimony; and I will give unto thee power to be mighty in expounding all scriptures, that thou mayest be a spokesman unto him, and he shall be a revelator unto thee, that thou mayest know the certainty of all things pertaining to the things of my kingdom on the earth."

Joseph wrote of Sidney Rigdon, November 19, as follows:

"My heart is somewhat sorrowful, but I feel to trust in the Lord, the God of Jacob. I have learned in my travels that man is treacherous and selfish, but few excepted.

"Brother Sidney is a man whom I love, but is not capable of that pure and steadfast love for those who are his benefactors, as should possess the breast of a president of the Church of Christ. This, with some other little things, such as a selfishness and independence of mind, which, too often manifested, destroy the confidence of those who would lay down their lives for him—but, notwithstanding these things, he is a very great and good man; a man of great power of words, and can gain the friendship of his hearers very quick. He is a man whom God will uphold, if he will continue faithful to his calling. O God, grant that he may, for the Lord's sake. Amen.

"The man who willeth to do well, we should extol his virtues, and speak not of his faults behind his back. A man who wilfully turneth away from his friend without a cause is not easily forgiven. The kindness of a man should never be forgotten. That person who never forsaketh his trust, should ever have the highest place for regard in our hearts, and our love should never fail, but increase more and more, and this is my disposition and sentiment.

“And again, blessed be Brother Sidney, also, notwithstanding he shall be high and lifted up, yet he shall bow down under the yoke like unto an ass that croucheth beneath his burthen, that learneth his master’s will by the stroke of the rod; thus saith the Lord; yet the Lord will have mercy on him, and he shall bring forth much fruit, even as the vine of the choice grape, when her clusters are ripe, before the time of the gleanings of the vintage; and the Lord shall make his heart merry as with sweet wine, because of him who putteth forth his hand and lifteth him up out of deep mire, and pointeth him out the way, and guideth his feet when he stumbleth, and humbleth him in his pride. Blessed are his generations; nevertheless one shall hunt after them as a man hunteth after an ass that has strayed in the wilderness, and straightway findeth him and bringeth him into the fold. Thus shall the Lord watch over his generation, that they be saved. Even so. Amen.”

In accordance with a revelation given February 24, 1834, Sidney Rigdon and Lyman Wight started soon after on a mission to the country eastward, to preach and to endeavor to get some young and middle aged volunteer brethren to go to Jackson County, Missouri, and assist in the redemption of Zion.

With Joseph Smith and other elders, Sidney and Lyman attended a conference, March 17, at Avon, Livingston County, New York, with this purpose in view, and also to raise means to free the Kirtland Church from debt. Joseph, Sidney and Lyman started back for Kirtland on the 19th, arriving there on the 28th.

On the 18th of April, Joseph, Sidney, Oliver and Zebedee Coltrin left Kirtland for New Portage to hold conference. At Norton they retired to the wilderness and united in prayer for the brethren who were going to the land of Zion. They then laid hands on and blessed each other. Elders Rigdon, Cowdery and Coltrin blessed Joseph.

On the 21st, they attended an important conference when several brethren volunteered to go to Zion and others donated money “for the benefit of the scattered brethren in Zion.” On the 22nd, Joseph, Sidney, Oliver and others returned to Kirtland.

Early in May, Joseph left Kirtland for Missouri. Elder Rigdon continued to act in his presidential office at Kirtland. He was also

one of the trustees and conductors of the "Kirtland school," wherein penmanship, arithmetic, English grammar and geography were taught during the winter.

At a meeting, March 7, 1835, Sidney was appointed to lay on hands and bestow blessings in the name of the Lord on those who had labored on the Kirtland temple, or who had "consecrated to its upbuilding." Accordingly, many blessings were given that day and the next.

April 3 and 4, Elder Rigdon was presiding at a conference at Freedom, New York.

On the 2nd of May he attended a grand council and conference at Kirtland, and a High Council August 4.

Joseph, Sidney, Oliver, and F. G. Williams, having been appointed a committee, September 24, 1834, to arrange "the items of the doctrine of Jesus Christ, for the government of the Church," a General Assembly of the Church was held at Kirtland, August 17, to take into consideration the labors of the committee, which had resulted in the "Book of Doctrine and Covenants of the Church of the Latter-day Saints." The book was accepted by unanimous vote of the assembly. Joseph was absent in Michigan, but Oliver and Sidney were in Kirtland and acted as presidents in the assembly.

Joseph, Sidney, and Oliver left Kirtland for New Portage, September 2, to attend a conference, returning on the 8th.

Joseph, Sidney, and several others united in a prayer meeting, October 23, asking the Lord to deliver them out of their afflictions and difficulties caused by debts, to deliver Zion without the shedding of blood, to grant them long life and freedom from mobs, to preserve their posterity, to enable them and others to go to Zion (Western Missouri), and purchase inheritances there without perplexity and trouble, and finally save them in the celestial kingdom.

On November 2, Joseph, Sidney, Oliver and others, went to Willoughby to hear Senator Piexotto lecture on the theory and practice of physic. The next day Joseph assisted in organizing the "Elders' School," and dedicated it at Kirtland.

Various meetings and councils were held on different days, and visitors of more or less note were received, with many of which

events Sidney was connected. On Sunday, 8th, in the afternoon meeting, John Smith made some remarks and a proposition concerning the case of Isaac Hill, after which "President Rigdon then arose and very abruptly militated against the sentiment of Uncle John, which had a direct tendency to destroy his influence, and bring him into disrepute in the eyes of the Church, which was not right. He also misrepresented Mr. Hill's case, and spread darkness rather than light upon the subject.

"After I returned home," writes Joseph, "I labored with Uncle John, and convinced him that he was wrong; and he made his confession to my satisfaction. I then went and labored with President Rigdon, and succeeded in convincing him also of his error, which he confessed to my satisfaction."

CONSOLATION.

BY NEPHI ANDERSON.

In this my journey through infinitude
I'm not the creature of mere accident;
Nor need I blindly grope through time and space
To some hap-hazard end, unthinkable;
For One has gone before, search'd out a way
To immortality and perfectness;
And I may follow in that upward path;
For He who is ahead looks back on me
And kindly bids me follow in His tread.
—This is my sweet, consolatory thought,
My supreme hope to which I fondly cling.

HOW WE SHALL PREACH.

BY ELDER H. W. NAISBITT.

The primary object of preaching the Gospel is not to antagonize the world, it is not to encourage bitterness, strife or division, not to create a distinctive creed or church for the purpose of human glorification: but its exponents know as Paul did that "a dispensation of the Gospel has been committed unto me, [them] and woe unto me [them] if I [they] preach not the Gospel."

That the preaching of this Gospel may indirectly create contention is not to be considered any barrier to its presentation, or the teachings of the Savior would have likewise been annulled, for he evidently saw that one of the results of his teaching was to be "division," for "from henceforth there shall be five in one house divided, three against two, and two against three, the father will be divided against the son, and the son against the father; the mother against the daughter, and the daughter against the mother." Not that the Gospel is of a quarrelsome character or that this is its spirit, but the spirit of rebellion in the unregenerate soul abhors, fights against, contends with the Divine rule of order, universally almost.

The Savior who was full of light and prescience knew that he would array against himself all the sectaries of the Jewish religious life, yet ye never sought the favor nor was he afraid of the frowns of Pharisees, Sadducees, Essenees or other off-shoots or devotees of the primal body. It was his mission to promulgate the truth, "whether men would hear or whether they would forbear."

Nor is it known that the apostles ever sought to compromise on what they were assured was the truth; their call was to preach,

and to do so without fear or favor. They had a good deal of the spirit of the old prophet who said, "He that hath my word let him speak my word faithfully, for what is the chaff to the wheat? saith the Lord."

The preaching of the Gospel in the Christian era (so-called) was not of the style that the world loved. It hated the apostles and it hated the Christians, but we have not heard or read that they modified or concealed the truth, because it gave offense; they were positive and decided, and it was as presumptive as words could make it, when Paul said, "Though we or an angel from heaven, preach any other Gospel unto you than that which we have preached, let him be accursed."

The man-fearing spirit was not a prominent feature of early Christian life, for preaching was "to the Jews a stumbling block and to the Greeks foolishness." But this opposition, passive or otherwise, never allured the preachers from declaring in the ears of men "the whole counsel of God;" they knew as Paul said, that the Gospel was, to "those who are saved, the power of God!"

Quite likely there were many in all positions and conditions of religious life in those days, who accepted offense because of the illiberality and lack of charity on the part of the Christian ministry, perhaps some as good as the man of Cæsarea, or as "the young man" in the New Testament; both seemed to be beyond criticism from a moral and religious standpoint, and it might have seemed superfluous to a critic, to say of the former that he needed to "send men to Joppa for Peter to tell him what he ought to do;" and was it cruel to tell the latter, after he had declared "that he had kept all the commandments from his youth up," that "he still lacked one thing?"

The Lord and Savior, Jesus Christ, said, "I am the way, the truth, and the life," and on another occasion he said, "No man cometh unto the Father but by me;" but no one in Christendom today claims that this was illiberal or untrue, however harsh and arbitrary it might have appeared then, and when Peter stood up and declared before the high priest and elders that there was "no other name under heaven, given among men whereby they must be saved," although "filled with the Holy Ghost" at the time, it was no doubt considered illiberal, uncharitable and untrue.

There was a very positive character about original Christianity. It had to be so, and it assuredly brooked no innovation in its early history; the apostles were jealous for its purity, they "marked those that caused divisions." Timothy was exhorted to "hold fast to the form of sound words," the Corinthians were also urged to "all speak the same thing," and so stringent, so supremely anxious was one of the leaders for this absolute unity, that he wrote a general epistle, and said, "Whosoever transgresseth and abideth not in the doctrine of Christ hath not God;" further, "If there come any unto you and bring not this doctrine receive him not into your home, neither bid him God speed."

All the words of warning, all of prophecy as to result, were instigated by the spirit of truth; no expediency, no false charity suppressed rebuke and censure of all manifestations of diverging practice and doctrine, and had it not been realized that "departure from the faith," was possible for a time, the anathemas of the prophets would surely have almost stricken terror into the hearts of the tried and true.

Imagination however may enquire, after a modern retrospect, what would have been the feelings of those who were "ready to be offered up" if in the very citadel of the cross, or in any of the branches like Antioch, that vastness of Christian (?) variety had been exhibited as seen in modern times. Could Jerusalem, could the apostles and elders, could the believers and converts have seen the strange religious phenomena of today, and concluded that the Church of Christ and the Gospel of God, was a grand unyielding authoritative whole?

Would they, or did they, dispute as to the need of faith in God or the authority of Christ? Is it a fact that there was contention and separation then as to the mode of baptism? Did any claim that it was only a form, or a non-essential of the Christian faith? Was the example of Christ eschewed or his command to baptize ignored by his apostles? Did any question its mode or purpose? Have you read of a convert asking whether baptism would really wash away or remit his sins? Can you read of any baptized convert objecting to the ordinance of the laying on of hands, or was not the results thereof so tangible and real, that the soothsayers said, "Give us this power, that upon whom we lay our

hands they may receive the Holy Ghost," tempting the servants of Christ with money for this inestimable gift? Is it known that any of the apostles or elders told their converts that they could unite with any organization at their own pleasure, counting belief in and practice of these ordinances a matter of indifference or dependent upon personal choice? Nor can this be done in our day, and it is true charity to preach the Gospel and exact complete and undivided acquiescence and obedience thereto.

Nor is this done for denominational purposes; the Church of Jesus Christ is not a denominational Church, it is not a sectarian Church, it is the Church of God and Christ, revealed and restored in our day, according to promise and prophecy of the ages long gone by. Nor is it even founded upon the New Testament; although it is a perfect *fac simile* in doctrine, ordinance, organization and priesthood of the Church of Christ in ancient times, as the same New Testament will prove.

This modern revealed Church is an offense the same as its predecessor; it is belied, persecuted or ignored, as was the first; its bitterest enemies and worst opponents have been the religionists of our time; the more reasonable sceptic admits its consistency and its harmony with the ancient Church, and every student, every enquirer realizes this strange fact, which remains unexplained on any hypothesis, save that of greater wisdom or revelation in or to the founder of the same. The first cannot be true; for Joseph Smith was a commonplace boy, and it is a greater miracle to think that he "evolved from his inner consciousness" this duplicate system of ordinance and organization, than to give credit to an inspirational influx for a divine purpose on the page of history in the economy of God. The people forming the Church of Jesus Christ of Latter-day Saints take no personal credit for this, nor do its leaders or authorities; they simply bear testimony to its truth, and say to the world—the religious world—the same assurances we have can be yours also, the same blessings we enjoy are for you, and in asserting that divine wisdom hath manifested itself in this movement, they do no more than was implied in the ministry and mission of the Christ and his associates and successors.

Neither The Church nor the elders are responsible for the inferences which religionists or other thinkers may draw from their

testimony and literature. The latter may not evince the culture, or profundity of the schools, but the early advocates, the chosen apostles of Jesus were not learned, their theology was not as profound and voluminous as was that of the Pharisees, or as that of Christendom, but they had the simple truth, they could testify of Christ, they had proven that "the Gospel was the power of God unto Salvation," and if their logic was ever deemed to be faulty, their testimony was staunch as the everlasting hills.

There is no claim of superior learning or wisdom, among the elders of The Church; there is no assumption of special righteousness: there is no disposition to contend with or belittle those organizations and creeds which have been and are today precious to multitudes; there is no spirit of reproach; their labor is a labor of unselfish love. They are not professional ministers, but simply taken from the plough and the workshop, from the counter and the desk, to declare the glad tidings of great joy, and warn the nations by preaching the Gospel prior to the second coming of the Son of Man.

NATURE'S TESTIMONY.

BY LLOYD WOODRUFF.

I was sitting in my study;
Silent shadows hovered 'round,
Gathering in, like birds of evil,
O'er some ghastly battle ground.

And within me raged a battle:
Fierce as ever savage throng
Fought with battle-ax or war-club,
'Gainst a right to keep a wrong.

Uncontrolled, the strife and turmoil
Seared my soul with blighting breath.
Faith and Doubt were fighting madly;
Faith for life, grim Doubt for death.

As the shadows fell more darkly,
Each one weakened Faith in life;
Each one strengthened scornful doubting,
Urging him to fiercer strife.

Then black night encircled 'round me;
Faith fell fainting, spent with pain.
Fiendish Doubt sprang nimbly on him:—
"Thou shalt ne'er oppose again."

As he raised his ready dagger,
Raised to strike Faith's kingly heart;
Through the trees, a ray of glory
Made him pause and pale and start.

'Twas the moon in queenly splendor,
Flooding hill and dale with light;
Faith revived with sudden fury,
Putting Doubt to hasty flight.

And a nightingale, in praising,
Broke to rapturous, magic song.
Breathless all things stopped to listen;
Waiting minds the notes prolong.

To my heart those notes were knowledge
In my soul, a new-born light,
All of joy, of hope and gladness,
Seemed to burst in radiance bright.

And a faintly beaming halo
Showed the path our Savior trod:
All creation paused to whisper,
"Follow that and dwell with God."

THE MISSION AND NECESSITY OF THE HOLY GHOST.

BY ELDER FRED. W. CROCKETT.

When virtue and vitality are exhausted and the terminus of declining years is reached, the spirit then pursues its immortal exodus, leaving behind only a relic of cold, lifeless clay which, before it was deprived of its vital forces, rejoiced and sorrowed among the great throng of mortality. This life-giving union made manifest in spirit and body symbolizes very uniquely the relation that the Holy Ghost bears to the true Church of God. In other words, as the body when separated from the spirit is rendered powerless and passive so it is with the Church and members in particular when not in possession of this divine gift. To say it is purely indispensable to all true followers of Jesus is to present the matter in terms of mildness rather than with the stress which should accompany it. The Holy Ghost is the Spirit of God, without which no man can comprehend the things of God. "For what man knoweth the things of man save the spirit of man which is in him? Even so the things of God knoweth no man, but the Spirit of God."—I. Cor. 2: 11.

A careful consideration of the following passage of scripture will enable us to appreciate and sense more keenly the infinite importance that attaches itself to the subject now in hand. Nicodemus, visiting Christ by night, was informed by the Son of God that, "Except a man be born of water and of the Spirit, he cannot enter into the kingdom of God."—John 3: 5. In this we perceive that the birth of the Spirit or the Holy Ghost is a necessary qualification or step in the preparation which one makes while here on earth and by which his eternal destiny is shaped; we learn also the

order, in which the birth of the Spirit comes, namely: after the baptism of water, as Christ told Nicodemus in the passage just quoted, that a man must be "born of water" first and then "of the Spirit."

By reference to the words of the Apostle Peter spoken on the day of Pentecost—Acts 2: 38—we see that the Holy Ghost was not only promised to the people whom Peter addressed, nor was the promise limited to the apostolic age—or one hundred or two thousand years—but the apostle says: "The promise is unto you, and to your children, and to all that are afar off, even as many as the Lord our God shall call." The idea that this inestimable blessing was meant only for the early Christians is absurd, and we at once discard it as false. Sad and cheerless, indeed, would be the spiritual aspect of man were it true, as many modern divines assert that it is, that the Holy Ghost was given only to establish the church, and is now no longer needed. Have we reached a point in this world, I ask, that it is no longer necessary for man to work out a salvation? Has the Lord repealed or modified his original plan so that men may now unheed his laws and still continue to walk in his fear and admonition? Truth and reason answer, No. We still need the Holy Ghost to guide us aright. The apostle to the gentiles says: "Wherefore I give you to understand, that no man speaking by the Spirit of God calleth Jesus accursed, and that no man can say that Jesus is the Lord, but by the Holy Ghost."—I Cor. 12: 3. No reasonable man will affirm that an acknowledgement of Christ is not imperatively essential to salvation, and according to the above passage no man can truly make that acknowledgement unless in possession of the Holy Ghost.

No fact in scripture is made more conspicuous than this, and yet thousands of people who call themselves Christians and teachers of Christians, while they acknowledge the Holy Ghost as being a constituent of the gospel, they divest it of all its primitive powers, destroy its purpose and mission and transmute its nature, which amounts to the same thing as an open denial of the thing itself. In other words, in one breath they acknowledge it a divine gift from God extended to all his children, while in the next breath they deny its powers and fruits, which is equivalent to a denial of the thing itself. For of what service is the engine where no steam is generated to put its machinery into motion? So it is with the Holy

Ghost. Man feeds the divine gift with noble deeds and obedience, and enjoys as remuneration, its powers and fruits so necessary to his spiritual development.

To acquire this divine gift, so indispensable to the future happiness of man, all the laws and requirements preceding it must be obeyed and lived up to. These are respectively, faith in the Father and Son, followed by true and godly repentance, which means to leave off sin and work righteousness. After this determination to serve God, we become fit subjects for the next step—baptism, which is performed in the way Christ instituted, by immersion, and by some person who has been called of God as was Aaron, through a prophet, and thus authorized to do this baptizing. When these conditions have been complied with, we are then entitled to the Holy Ghost, accompanied with all the powers and fruits characteristic of the same. If this be not the case then the word of God surely is at fault.

Peter and other apostles, when on trial before the high priest, said: "The God of our fathers raised up Jesus, whom ye slew and hanged on a tree * * * and we are his witnesses of these things; and so is the Holy Ghost, whom God hath given to them that obey him."—Acts 5: 30-32. From this we see again that it was not only promised to the apostles, but, as before stated, to all that obey God. Its possession comes only by virtue of the abandonment of all worldly influences and practices whose natures are not elevating and in harmony with that which is honest and virtuous. An attempt to trace the course of an eagle in the air would savor no less of success than the attempt of him who undertakes to enjoy and understand the things of God when his mind and body are defiled and tarnished by the pernicious influences and degenerate habits of the world. "If ye love me, keep my commandments. And I will pray the Father, and he shall give you another Comforter that he may abide with you forever; even the Spirit of truth whom the world cannot receive, because it seeth him not, neither knoweth him, but ye know him; for he dwelleth with you, and shall be in you."—John 14: 15-17. Here we see plainly that the gift is not for the world, but for those only who believe and obey.

The significance and value of the divine gift are made evident in the twenty-sixth verse of the last chapter quoted from, which

reads: "But the Comforter, which is the Holy Ghost, whom the Father will send in my name, he shall teach you all things, and bring all things to your remembrance, whatsoever I have said unto you." A part of its mission, then, was to strengthen the memory, to aid in preaching and teaching so that every principle and exhortation advanced would be in accord with God's word, and hence of priceless worth to them for whom they were meant. When the apostles taught the flock, they did it not by the enticing words of man's wisdom but would speak as they were moved upon by the Holy Ghost. This is the only method to preach the gospel and preach it in a way that it will tend to the edification of the flock. Extemporaneous preaching gives the Lord a chance to dictate, and in this manner those things which are most needed on each occasion will be expounded and brought to light; but when the shepherd spends the entire week to weave the sermon, sparing no polish that would add new melody to its poetical and oratorical ring, it seems to me that the Lord is left out entirely and that the Holy Ghost, whose mission was to aid the ambassadors of Christ, is expunged, and the wavering ability of man brought in as a substitute. Brilliant preaching that wafts people to heaven on beds of ease does very well for this life, but the all-important question is, will it retain its brilliancy in the life to come and answer the requirements made of us by God. It is quite necessary, of course, that the successful minister be a man of great learning; yet, in all cases the Holy Spirit should control the disposition and expression of this knowledge.

Moreover, the Holy Ghost is to guide us into all truth, for he shall not speak of himself, but whatsoever he shall hear that shall he speak; and he will show us things to come.—John 16: 13. We here see another grand thing in the mission of the Holy Ghost. How essential it is that we be guided into all truth! Truth alone will save us, and its deeply hidden gems are brought to the surface only through the power of the Holy Ghost. Furthermore, he would show us things to come; and prophecy has always been a characteristic of God's people and should be sought after and enjoyed by all true believers of today.

Thus far in our discussion we have seen, first, that man in order to fulfill the law and thereby gain eternal life must be born of the

Spirit, or, which amounts to the same thing, receive the Holy Ghost; second, man must have the Holy Ghost, otherwise he cannot say, and say truly, that Jesus is the Lord, which confession is indispensable to his salvation; third, man cannot understand and teach the gospel properly without the divine gift; fourth, by it we are guided into all truth. Bearing in mind these various and necessary things accorded man by virtue of the Holy Ghost, let us now search the scriptures and find, if possible, through what channel this glorious gift comes forth to man.

The eighth chapter of the Acts of the Apostles is very explicit on this particular point. We read in this chapter of Philip, an evangelist of the gospel, going to Samaria, at which place he remained for some time preaching the good word of Christ. By his teachings many of the Samaritans were converted and Philip baptized both men and women. When the news that Samaria had received the word of God reached the apostles which were at Jerusalem they sent unto them Peter and John who when they were come down prayed for them that they might receive the Holy Ghost, for as yet he had fallen upon none of them, only (showing that matters as yet were incomplete), they had been baptized in the name of the Lord Jesus; and now comes the point upon which the stress must be placed, then laid they their hands on them and they received the Holy Ghost.

In this it is clear that the Holy Ghost was given by the laying on of hands, or, in other words, the people of Samaria were "born of the Spirit" by the laying on of hands by ordained and chosen apostles of Christ. That it took men of authority to officiate in this, is made patent in the case of Simon, who, when he saw that the Holy Ghost was given by the laying on of the apostles' hands, offered them money, saying, give unto me that power that on whomsoever I lay my hands he may receive the Holy Ghost. But Peter rebuked him for his proposition, telling him that the gift of God was not purchased with money; also, that he had neither part nor lot in the matter, for his heart was not right in the sight of God. This is one evidence, then, that the Holy Ghost comes by the laying on of hands; also, that only divinely commissioned men may officiate in the ordinance.

As another decisive proof along this line, we read of Paul's ex-

perience at Ephesus, which is recorded in the nineteenth chapter of Acts. The apostle going into Ephesus and finding certain disciples, inquired of them as to whether they had received the Holy Ghost since they believed. To the apostle's surprise, they replied that they had not so much as heard of the Holy Ghost. They were then baptized in the name of Jesus Christ; and now again for the vital point: and when Paul had laid his hands on them the Holy Ghost came on them and they spake with tongues and prophesied. This, then, is another infallible evidence that the Holy Ghost is bestowed by the laying on of hands, and as shown in the last paragraph comes after, and not before, baptism.

The laying on of hands is the divine way of conferring the Holy Ghost. Because people have ceased to practice it, does not in the least nullify the doctrine or get man into heaven without complying with it. The gospel stands just as it is, and men may make it bend to suit their notions in this life, but when the race of mortality is run, they will be judged according to its every principle and wherein they have failed, instead of the gospel bending to remedy their mistakes they will have to make restitution for their neglect and transgressions.

Paul, in writing to Timothy, exhorted him to stir up the gift of God which was in him by the putting on of his hands. There are numerous other evidences that bear out the doctrine for which I am contending, but I will seek only to add one more to the many already adduced, after which I feel confident that all thinking people, at least, will make no hesitancy in bearing testimony to the authenticity and reasonableness of my argument.

The passage of scripture that I now have in mind is one that bears so directly and conclusively upon the doctrine of the laying on of hands that it seems no man can deny its force without closing his eyes to the light of reason, and in fact to everything that partakes of the nature of logic and truth. The Apostle John in his second epistle and ninth verse says, "Whosoever transgresseth, and abideth not it the doctrine of Christ, hath not God." If we must abide in Christ's doctrine let us find out what his doctrine is. This calls forth the passage referred to at the beginning of this paragraph. It is found in the sixth chapter of Hebrews, beginning at the first verse, and reads thus: "Therefore leaving the principles

of the doctrine of Christ, let us go on unto perfection; not laying again the foundation of repentance from dead works, and of faith toward God; of the doctrine of baptisms, and of laying on of hands, and of resurrection of the dead, and of eternal judgment." These are doctrines of Jesus Christ in which man must abide or lose his salvation—faith, repentance, laying on of hands, resurrection of the dead, and eternal judgment.

In what way, I pray, can modern Christendom account for doing away with the doctrine of the laying on of hands, when the apostle weaves it in the salvation fabric and makes it a point of no smaller moment than faith or baptism? How can one consistently believe in the doctrine of faith and at the same time deny the doctrine of the laying on of hands, when the apostle places them together, giving no man authority to denounce either or to accept one and reject the other?

Some may say, the laying on of hands was practiced in the early days, but it is not necessary now. If this be so, then I ask, from what source do you get authority to draw such a conclusion? If you can relegate the laying on of hands to the apostolic period, you can do likewise with every doctrine of the Messiah, for one is as pure and essential as another.

This concludes the discussion of the Holy Ghost. Of necessity, I have had to be brief and from this fact have omitted many points, all of which would reflect light upon the subject had space permitted me to use them. I beg of the reader to weigh carefully the above argument. Paul, the apostle, preached the laying on of hands and he says, "Though we or an angel from heaven, preach any other gospel unto you, let him be accursed." Let us not attempt to get to heaven on a part of the gospel.

TO HIM THAT OVERCOMETH.

BY ELDER ATTEWALL WOOTTON.

“For I am not ashamed of the Gospel of Christ: for it is the power of God unto salvation to every one that believeth, to the Jew first, and also to the Greek. For therein is the righteousness of God revealed from faith to faith: as it is written, The just shall live by faith.”

This statement of Paul is a general definition of the Gospel, the details of which every individual must learn and put into practice for himself in order that it may bring salvation to him individually. It will not do for him to sit still and merely believe that Jesus did it all, and that there is nothing for him to do only to believe. As well might the pupil in the school say, “The teacher is paid to teach me, so there is nothing for me to do only to believe that he is able and willing to do so, and I shall be educated.” Steam is the power to run large ships across the ocean, but in order to get the benefit of that power, men are obliged to learn and work out all the details of machinery necessary, and apply the water and the fire, or it will drive no ships for them. Electricity is the power that can light up our streets and homes, but if we merely believe this and do nothing more, we shall remain in the dark until doomsday as far as electric light is concerned.

Salvation is something more than merely an imaginary blissful condition in the next world which may be attained by acknowledging that Jesus is the Christ. There is much in this life from which one needs to be saved in order to fit him for the anticipated glory in the next. The first step towards salvation is a belief in God, the Father, and in his son Jesus Christ, through which men are saved

from the doubts, fears and superstitions of the world. Next comes a consciousness of sin from which men desire to be saved, this comes through a sincere repentance and a turning away from sin, which is salvation from sin in the future; but by looking back the penitent sees a past life of sinful practices, the consequences of which he desires to escape. On account of his sincere repentance the way is opened, and baptism for the remission of sins by one having authority is administered, and he is saved from the consequences of past sins and is made white through the blood of the Lamb. Is there yet other things from which salvation is desirable? O, yes, one of the worst things that stand in the way of advancement—the sin of ignorance. Salvation from this comes through the gift of the Holy Ghost, which “shall teach you all things, and show you things to come.”

There is yet another salvation that applies to all alike, whether they be wicked or righteous; this is brought about independent of the one who receives its benefits; it is redemption from that condition most dreaded by mortals—salvation from death and the grave through the resurrection, brought about by the atoning blood of Christ, when all will be brought before the judgment seat to be judged according to the deeds done in the body. “As in Adam all die, even so in Christ shall all be made alive.”

It might be supposed that this would complete the principles of salvation. But no, Paul says, “Therefore leaving the principles of the doctrine of Christ, let us go on unto perfection; not laying again the foundation of repentance from dead works, and of faith toward God, of the doctrine of baptisms, and of laying on of hands, and of the resurrection of the dead, and of eternal judgment. And this will we do if God permit.”

How are we to go on to perfection? By saving ourselves, with the help of the Lord, from all evil passions incident to fallen human nature. “To him that overcometh will I grant to sit with me in my throne.” First, it is necessary to be saved from worldly pride. “Whosoever shall not receive the kingdom of God as a little child, shall in no wise enter therein.” Then salvation from avarice is essential. “If thou wilt be perfect, go and sell that thou hast and give to the poor, and thou shalt have treasure in heaven: and come and follow me.” Are any given to a hasty temper? salvation is

needed. "Whosoever is angry with his brother without a cause shall be in danger of the judgment." Do any hold malice? "But I say unto you, Love your enemies, bless them that curse you." Are any drunkards? "No drunkards shall inherit the kingdom of God."

These evil tendencies from which salvation is necessary, might be enumerated indefinitely. Not only these must be overcome by the aid of the Holy Spirit, but even the thoughts of the heart must be brought into subjection to the will of God. "For out of the heart proceedeth evil thoughts, murders, adulteries, fornications, thefts, false witness, blasphemies. These are the things which defile a man."

Who can be perfect without overcoming these things? When men teach that all that is necessary to salvation is to believe in Jesus Christ, believe them not, for they are blind leaders of the blind, and all will fall into the ditch; but rather believe him who said, "And every one that heareth these sayings of mine, and doeth them not, shall be likened unto a foolish man, which built his house upon the sand; and the rain descended, and the floods came, and the winds blew, and beat upon that house; and it fell: and great was the fall of it."

PROCRASTINATION.

"Procrastination is the thief of time;
Year after year it steals, till all are fled,
And to the mercies of a moment leaves
The vast concerns of an eternal state.
At thirty, man suspects himself a fool;
Knows it at forty, and reforms his plan,
At fifty, chides his infamous delay;
Pushes his prudent purpose to resolve;
In all the magnanimity of thought,
Resolves, and re-resolves, then dies the same."

INSTRUCTIONS TO MISSIONARIES.

REPORTED BY THOMAS HULL, GENERAL SECRETARY Y. M. M. I. A.

[The remarks which follow were made at one of the meetings of the missionaries who were recently called to labor in the interest of the Mutual Improvement Associations throughout Zion. They are published to give the people generally, and the officers of each association particularly, a more thorough understanding of the nature and importance of the mission of these brethren who are laboring among them. These sermons, coming as they do from authority, are also full of helpful counsel and advice to every worker in the cause, and apply to local officers and to their missionary aids as well as to the general workers to whom they were first addressed.—EDITORS.]

REMARKS OF PRESIDENT LORENZO SNOW.

This mission which you have taken upon yourselves by the consent and approval of the First Presidency is high and important. There is something about it different from any mission ever undertaken by man. You go among the Saints, and I can scarcely think of any objects greater than those of these missionaries. We feel that you will make a grand success, because we sense and know that you have been called of God. The wisdom of man would never have thought of such a work as this. I am surprised when I think of its greatness. I can say that it is the very work that is necessary at this time: and I feel that you will enter upon it with your whole souls. Cultivate the Spirit of Jesus when he said he could do nothing except that which his Father gave him to do.

Never mind your difficulties and apparent losses; sink your own interests, and your success will be grand and glorious, and the whole Church will feel the effects of your labors.

Never mind the indifference of some of those amongst whom you

will labor, and the little disappointments you will meet with; the Spirit of the Lord will be upon you, and you will stir up the spirits of those to whom you minister, and conquer their indifference; and before you leave the wards you will be satisfied you have accomplished the work you have been sent to perform by the First Presidency of the Church and the General Board of the Young Men's Mutual Improvement Associations.

You have the fullest authority conferred upon you, but you need not talk about this at all. You will discover that there is no need to talk about it; the Spirit of the Lord will confirm it, and the people will feel that you bear it, and this confirmation and feeling will be your authority.

You will find some that think they know more than you do, but if you will do your duty as suggested, before you leave them, they will feel that you have a little more than they have, and that you have blessed them and helped them. You will have no occasion to worry about entertainment and transportation: they may not always be just what you would like, but you will get along, and you will really have nothing to worry about. No danger of mobs or anything of that kind. It will be like traveling over a conquered field, or a path of roses; yet you will have some things not quite so agreeable as you might desire.

Try to make yourselves agreeable to those to whom you are sent. The humility you display and the Spirit of the Lord resting upon you, will show your fitness for the position you are called to occupy. Try to understand human nature and act accordingly, in order to make everyone happy and everything agreeable.

I remember an incident related by Brother Geo. A. Smith:

He was on a mission, traveling without purse or scrip. He had been turned away from several houses and badly treated. He had always told those to whom he applied for entertainment that he was a "Mormon," and after he had traveled some distance and the day was drawing to a close, he began to fear that he would obtain neither food nor shelter and perhaps be unable to accomplish his mission. In order to avoid this, he concluded to adopt another plan. Journeying a little farther, he came to a house and found the owner putting up a loom. Brother Smith went right to work and assisted him. After they had finished their task, he began to

talk to the man about his stock and his farm, and so forth. During the conversation, it began to rain, and Brother Smith, who all this time had not mentioned that he was a "Mormon," started to go, but the man insisted upon his staying to dinner, and would not permit him to leave his house that night.

There is a way to reach every human heart, and it is your business to find the way to the hearts of those to whom you are called on this mission.

I was once traveling in a strange country on a mission, and had been refused entertainment many times, and my chances for sleeping in a hay-stack were very good. Presently I came to a hotel. We usually avoided such places, but my affairs were desperate, and I approached the proprietor and told him that I was without means, preaching the Gospel, and asked him to give me entertainment. He replied that he was running his hotel to make money, and that I was very welcome to a room in his house and meals at his table upon payment of the regular prices for such commodities. I started to go away; but, upon a little reflection, returned to the man, and again told him that I was a humble elder of the Church of Christ, preaching the Gospel, warning the people and calling upon them to repent and turn unto the Lord. I quoted to him the words of the Savior, recorded in Matt. 25, 31-46, where he tells of the coming of the Son of man in his glory, when he shall divide the sheep from the goats and shall bless those on his right hand because they ministered unto him, but shall cast out those on his left hand, because they ministered not unto him; and when those on his left hand shall ask when they saw the Son of man in want and ministered not unto him, he shall say unto them, "Inasmuch as ye did it not to one of the least of these, ye did it not to me." After having quoted these things, and borne testimony that I was a humble disciple of Jesus Christ, I started to leave him, but he called after me, saying, "Where are you going? Come in here and eat, and stay as long as you desire." I returned and was well entertained, and no word was ever said to me about paying for the same.

President Taylor and myself were once traveling in the southern settlements. At one place, a meeting was called, and we expected a good turn out of the people, but when we reached the

meeting house there was no one there. By and by, an old lady came in, and after a little while a man and two or three children arrived. President Taylor went down to the door and acted as a deacon and ushered in a few more people, but the congregation was extremely slim. We had, however, a pleasant meeting after all; and, although you will sometimes find a touch of indifference, you may also have good meetings if you obtain the Spirit of the Lord.

I feel in my heart to say, God bless you. You will be set apart before you go, and we shall pray for you and shall take a deep interest in you. Be meek of heart and humble. When you look upon an audience, two motives may inspire you; first, that you may speak well and make a good impression upon the audience as an orator; and, next, the question will arise, what am I here for? To sow the seeds of life in the hearts of those who are in this audience; and the prayer should arise in your heart, "O Lord, may it be so; may I have power through thy Spirit to touch the hearts of these thy people?" That very short prayer is all that an elder needs to make. It is all you need to make. "May I say something to save these souls?" This is what the First Presidency, the General Board and all your brethren want you to do.

God bless you, my young brethren; and he will bless you, and fill you with his Spirit, and this will be one of the grandest missions of any ever undertaken.

REMARKS BY PRESIDENT JOSEPH F. SMITH.

When among the people in the stakes of Zion, if you meet with difficulties which you are unable to solve, it will not be very difficult on your part to apply to head-quarters, state the circumstances and conditions as you find them, and if there is any thing wrong, we have the power to correct it, and we will be on hand to aid you. If you are not received kindly by the presiding authorities of the Church, after taking up a kindly and diligent labor to get a good understanding, then report the matter, and we will labor with the Bishop or President of Stake, and help you.

This is a great labor; one of incalculable worth and benefit in Zion. In order to succeed, you must be on the Lord's side; you must have the co-operation of the Spirit of God. You must feel the importance of your mission, and that mission is to vitalize those

who are charged with the responsibility and care of the young men of Israel. Your duty is to teach them how to do their work effectively, and how best to accomplish the salvation of the young. Therefore, you must possess the spirit of this mission in your hearts; and, in order to do that, you must be prayerful and humble. Be genial and kind so that you may cope with all difficulties. Be not discouraged, but press on until all obstacles yield to your efforts.

This mission is important for the reason that we have here at home thousands of young men who are unacquainted with the first principles of the Gospel, and could not give one intelligent reason for the hope that is in them. I am frequently in receipt of letters asking the simplest questions, which even a child in the Gospel should understand.

Your duty is to educate the officers of the Mutual Improvement Associations in regard to the duties and labors devolving upon them by reason of their appointment to their positions, and to help them to be efficient in their work. It was discovered that something of this kind was necessary. Many of the officers did not know enough about their work, so we are going to try to educate them. This I conceive to be a very important labor. We have thousands of officers, and the task will be a great one for you.

In relation to the authorities of the Church, I desire to say that the Young Men's Mutual Improvement Associations are not part of the Church organization; they are auxilliary. They have sprung up from the necessities that have arisen, and are now as essential in their sphere as the quorums of the Priesthood; and yet if all these quorums were performing their duty as they should, there would be no necessity for these organizations. Being auxilliary only, it is not proper for us to assume ecclesiastical authority. We are subject to the Priesthood, and must honor it. You must not ignore the local authorities, but you should set an example to the people in this respect. But if you find some that are indifferent and cold, don't complain about them, but labor diligently to bring them to a correct understanding of your mission, and if unsuccessful, then report to us and we will see what can be done. First, however, honor the local authorities. Always honor the Priesthood, for God has established it in the earth. The weakness

of the instrument does not invalidate the authority which it holds. This is important; there is no more important principle than that of recognizing and honoring the Priesthood. Because of their failure to do this, many men, since the organization of this Church, have lost the faith. If we expect to stand and do stand, it will be by obedience to that principle. See that you honor the Priesthood which you hold, in your own lives, and you will find it easy to honor it everywhere. God bless you. Amen.

At the close of President Smith's remarks, President Snow arose and said, "What President Joseph F. Smith has said is the Gospel of life. Do not forget it. One thing more I want to say, this is one of the most important missions that was ever given to the Latter-day Saints, the most sacred, and from which I expect the highest and most sacred results.

"I do not wish you to go out without having your attention called to one thing, one thing that I want you to remember; and when you have an opportunity to speak, refer to it. That is the law of tithing. There is no sin that the Church is so generally guilty of as the breaking of this law, and there is no other law more important than this. The Church cannot exist nor progress unless the law of tithing is more generally observed than it has been. There has been great danger that the Trustee in Trust could not meet his obligations, and that he would lose the confidence of financial men both in and out of the Church. Now all this arose because the people generally neglected to pay their tithing. We can sanctify the earth by keeping this law. God bless you."

REMARKS OF APOSTLE FRANCIS M. LYMAN.

You have been instructed as no body of missionaries were ever instructed, and now, in commencing your labors, you must capture the superintendencies of the stakes; you must win their hearts. In doing this, if none of you make mistakes, you will be a very fortunate body of men, for no two superintendents are alike. When you have gained their hearts and they know who you are, it will be your duty to visit the presidencies of the stakes. You must approach them in a manner to get their hearts. Then meet with all the stake officers, and lay before them your mission, inquiring about

their work and how they are doing it. Instruct them wisely and carefully, and when you have captivated the superintendency and officers of the stake you will be ready to approach the presidents of the wards and repeat your efforts to gain their confidence.

Be sure not to build up any barriers between you and your mission; yet you must not be cowardly and weak, but have strength combined with humility. Remember always that you are representatives of the General Board, but go not in a boastful manner. In your labors in stakes and wards, approach the work in such manner that you will grow, and not shrink, in the estimation of those with whom you labor. Go into a stake like a lamb, but come out like a lion.

It does seem to me that this is one of the most delicate missions ever undertaken, because you labor among experienced people, and it is a superior work. Counsel together with the stake superintendents, and map out your program with them, posting them on all that you are doing. Exhibit the greatest possible humility, and set the best example before the people; but do not make your example offensively prominent; let others discover your goodness; don't boast of it. Work in harmony with the presidents and superintendents of stakes and get as much from them as you can possibly obtain. Be sure to carry from one ward to another the blessing and love of the presidency of the stake until they feel to lay their hands upon you and say, "God bless you, and help you in your labors."

There will come up in your minds and hearts instructions, theories, and counsels that you have not received here. God will inspire in your hearts a thousand splendid thoughts and ideas to assist you in your work, and you will be able to stir and move every soul in the stakes in which you labor.

Your mission will be full of delicate and difficult duties, and a misstep will be a barrier to you; hence, go in all humility, let your power and oratory and wisdom be that which comes from the Holy Ghost. If you have sin lurking in your hearts that may prevent you from having the Spirit of the Lord, the people will discover it; but by humility and faithfulness, the Spirit of God will attend you, and every heart and every soul will be impressed with you, with your words, your spirit, and your work. Get every element of strength

and influence in the stake arrayed on your side, because after you have gained the love of the authorities, you still have to win the hearts of the young people. Your mission is to the sick: we want them reformed and brought in to enjoy the Spirit and power of God. It is not expected that you will educate, or correct, or regulate the presidents of stakes or bishops, but that you will obtain their help and be submissive to them, seek counsel of them, and get from them instruction and blessing. Be very prayerful. You must remember your prayers night and morning, and in secret. Impress those with whom you associate with the idea that you are prayerful men; pray with the superintendents and with the presidents whenever you meet in council. Ask the Lord to inspire them as well as you, and you can make an impression on any young man you desire to approach.

Your authority is of God, and the Church in which you are working is of God, and those with whom you are working are the children of God. Go in humility to them and love their souls and try to make everyone you meet your particular friend. The love of these young men will help your salvation. You will be remembered as you have never been remembered, and it will lay a foundation upon which you can surely build all your lives, and hundreds of people will remember you forever for this mission. It is one of the greatest privileges and blessings that has ever come to the young men of this Church, but remember, that without the Spirit of God, you can accomplish nothing. Whatever you have been taught here you will go into the field and teach. See to it that you cover the ground. See that every particle of material within your reach is utilized and made the most of. Take the boys into your hearts, and love them. Be wise, prudent and modest. Don't hunt for the follies and failings of the young people, and if any confide in you, never betray the trust; never tell anyone of the weaknesses confessed to you. Keep all such confidences and confessions sacred. Give God all the credit for all you accomplish.

We send you forth, and bless you, to depend upon the Spirit and power of God, and to fulfill a unique and remarkable mission, such as has never been required of a similiar body of men.

THE SOUTH AFRICAN WAR.

BY DR. J. M. TANNER, PRESIDENT OF THE STATE AGRICULTURAL COLLEGE, LOGAN.

The war now going on in South Africa between the English on one side and the Dutch, or Boers, as they have been popularly called, on the other, is creating an unusual interest in the Dark Continent, and is giving rise to many arguments as to the justification which England has in aggravating the Boers to a declaration of war. This war is also bringing prominently before the people of the world a history of the Dark Continent, a history whose interest increases as the development of the country goes on, and questions of great political importance arise.

It would be difficult to appreciate all the causes which have led up to this war, without some knowledge of the early history of the people who founded South Africa. The question which now interests most people is, whether or not England has been guilty of a political crime, and whether she can find justification for the war which is now going on in that country. The question is argued from both sides, and these arguments depend largely upon the sympathy of those who undertake to treat the matter. But the justification of this war is a question, and for that reason has two sides. In America we have not been very greatly interested in South Africa. Neither its people nor its government has affected the affairs in this country, and therefore its history is little known to us.

In 1497, the great sailor, Vasco de Gama, doubled the Cape of Good Hope. This was the period of its discovery. But no settlements were begun in that country until about 1652, when the Dutch began to colonize what is now known as Cape Colony. Holland, the country from which the Dutch came, was then a great sea power, having its territories and colonies in different parts of the world.

These Dutch emigrants were not of the character of the Pilgrim Fathers; they were in a large measure a restless class of people with indifferent characters, and belonging to what was styled the lower orders. In 1686, they were joined by refugees from France, who took up their abode at Cape Colony after the revocation of the Edict of Nantes. Some Germans settled later in that country, and thus the Boers, as they are commonly called, are a mixture of the different races. The Dutch element, however, predominates almost entirely. Of course, in those times, the country was inhabited by the negro, or African race, and the Africans who inhabited this part of the country were known as the Quaque, afterwards called by the Dutch Hottentots. From 1652 to 1815, Holland ruled this colony very much as it governed her other distant colonies. The mother country prescribed just what class of crops should be planted, and so burdened the people with taxation that they became rebellious, and became imbued with more or less hatred or dislike for all systems of government. So that in time, they grew to be very unlike their ancestors. The Dutch are a quiet, peaceful race, with little inclination for outdoor sport, for hunting, shooting, horseback riding, while these became the predominate characteristics of the Dutch in South Africa.

In 1815, when the country was taken by England, Great Britain found these peculiar traits in the Dutch, which they have never yet been able to overcome, and a resistance in them which they have never yet been able to subdue. The Dutch, like others, found in the negro element an excellent slave; and so subdued the unfortunate race in South Africa, that involuntary servitude overtook the negro there as it overtook him here; but England at a very early period had contended against slavery, and, in 1834, succeeded in emancipating the slaves in the possession of the Dutch colonists. This was perhaps the greatest cause of national prejudices towards the English on the part of the Dutch. It was interfering with a somewhat sacred institution to them, and in the midst of this discontent, and a year or two later, they determined to leave English rule altogether, and took up their march northward. This exodus is known in history as the great *Trek*. The Boers took their march in a north-easterly direction and located three or four hundred miles north in a country called Natal. But Natal was also full of resources, which invited the English into that country, and

it was not long before the British took Natal. This occurred in the year 1842. Those Dutch who found themselves unbearably aggravated by this acquisition to the British domain, determined to rid themselves again of the rule of the hateful Briton, and, in 1843, took up their *Trek* again. Some of them took a westerly direction and settled in what is now known as the Orange Free State, across the Drakenberg, while others moved north across the Vaal into what is now called the Transvaal. Here the discontented Dutch undertook to establish themselves and enjoy that mode of life in which they had the greatest pleasure. These *trekkers* had no very great love for agricultural pursuits, but preferred to engage in the cattle industry, in which each burgher was allowed something like 3,000 acres of land. They preferred to settle upon these great ranches, sometimes at a considerable distance from their neighbors, and thus enjoy the solitude in which they seemed to have found the greatest satisfaction. They felt at last free from British dominion. But it was not long before they found themselves in a war with the surrounding native tribes, especially with the Zulus. The Dutch had always been stern and severe in their treatment of the negroes, and had meted out prompt and swift punishment for any encroachment upon their rights and privileges as they understood them. For miles around, the negro races were held in awe, and their frequent attempts to overcome the Dutch had proved utterly futile. The Dutch were excellent marksmen, having been trained for generations and from their youth to hunt. But in their new home, they finally found themselves so hard pressed that they were obliged to appeal to their English neighbors for assistance, and in 1877, after the sought for aid was furnished, the Transvaal was annexed to Great Britain. As soon as the dangers of the Zulus were removed, feelings of restlessness began to arise among the Dutch, and in 1881, the Dutch revolted against Great Britain and finally secured an independent government in all internal affairs, at the same time, they accepted the suzerainty of Great Britain. That is, all questions which had to do with the foreign policy of the little State must be referred to the Queen for her approval. During this revolt the celebrated battle of Majuba Hill took place, in which the English went down in overwhelming defeat. It was a remarkable battle, remarkable for several reasons. In the first place, it demonstrated very clearly

that the Dutch were strategists of no mean order; and, in the second place, they proved themselves to be most excellent warriors. They are perhaps the best marksmen in the world. Whenever an Englishman was seen to lift his head above the rocks, he was killed, and, after the battle, an examination of the field was had, and it was discovered that a very large percentage of the English were shot through the head.

At the same time there arose in the minds of the Dutch the idea that they were unconquerable. At this time, Mr. Gladstone was in power, and he concluded to withdraw from any further contest with these Boers, and their liberty was finally accorded to them, in the year 1884, in what was known as the London Convention. Gladstone was a great home-ruler. He was never noted for a vigorous foreign policy, and to carry out the principles of home rule and to extend the franchise to English subjects, it became necessary, in his mind, to hold aloft the standard of liberty everywhere. What he would do for the unfortunate peasant who twenty years ago in England did not possess the franchise, he would aim, in some measure, to do abroad. To hold foreign peoples in arbitrary subjection was inconsistent with the advocacy of those great principles of universal franchise which it was his glory to advocate.

The Dutch would now have been permitted to get along in their own indifferent way, and lead the life most congenial to them, had it not been for some geological accidents by which the great gold fields of the Transvaal were opened. In 1886, came the discovery of gold in great quantities. With the discovery of gold came a great influx of population, especially English, and Johannesburg became a great mining center in which tens of thousands of people took up their abode. In the course of time the Uitlanders, as the Boers called them, became more numerous than the Dutch themselves. Especially was this true of the voting population which is said to be in a proportion of two to one, in favor of the foreigners. The Uitlanders, very naturally, found obstacles in matters of government, and undertook to remove them. In the first place, they would naturally be free traders, desiring to secure their necessities as cheaply as possible. On the other hand, the Dutch maintained a high tariff, not simply for the purpose of encouraging any industries which they had in view, but for the pur-

pose of raising as much revenue as possible. The administration of justice, indeed all affairs relating to the government, were carried on in the Dutch language. Such a condition of affairs as this has, perhaps, never existed in the history of the world, a condition in which a majority of the people, superior in all that relates to civil progress and material prosperity, should become subject to an unprogressive race. The Uitlanders preferred to consider themselves colonists, entitled to the same rights and privileges as the Boers. The Boers, on the other hand, contended that they were a separate and distinct nationality; that the colonization period was past, and that they occupied the same position as the great nations of the earth. The Uitlanders contended that their position was analogous to tens of thousands who inhabited the United States, in colonial times, and who were admitted to all the rights and political privileges of the people, on the ground that they were colonists.

Strained relations, therefore, continued to develop as early as 1890, and there has been a constant demand for fuller political recognition on the part of the Uitlanders, and a stolid resistance on the part of the Boers. Such a relationship inverts all our theories of political equality, and subjects a progressive race to restraints and political servitude which they very naturally resent. If the Uitlanders were admitted to the full political rights of the Boers, then the latter must become the inferior and subordinate race, notwithstanding they regarded it as their own country in which they were entitled to all the prerogatives of an independent nation. In these strained relations, the utmost care was not taken on either side. Difficulties naturally arose, and a multitude of grievances were finally set forth by the Uitlanders, and the mother government was petitioned to intercede in their behalf.

In the midst of these contentions, there was a very strong inclination on the part of the Boers to take up another *trek*. They would go north into the Matabele land. They would go where they would be free to enjoy their own institutions, and their own quiet, undisturbed lives without any interference from the English. At the time they were evolving the idea of another migration in their minds, Europe was busily engaged in partitioning Africa among the great powers. The Matabele land, on the north of the Transvaal, had already attracted the great millionaire and South African promoter, Mr. Cecil Rhodes. He saw that the land was rich in its

mineral and agricultural resources, and urged upon the English government the necessity of establishing a form of government and of promoting colonization schemes. To his proposal England turned a deaf ear. But Rhodes was not to be baffled. He applied to England for a charter, and incorporated an enormous company with a capital of some ten millions of dollars. English settlers were invited into the country, mining and prospecting were carried on, and the natives were crowded back as the demands and resources of the country made it imperative that the English should have a fuller sway. It thus happened that the Boers of the Transvaal became, so to speak, hemmed in. The English government possessed colonies, now, to the south, and the chartered company owned an immense country to the north, a country which has subsequently been known as Rhodesia, in honor of the president of the chartered company, Mr. Cecil Rhodes. The Matabeles in time became troublesome, and Mr. Rhodes found it necessary to enlist a number of soldiers, more than eleven hundred, under the leadership of Dr. Jameson. The Matabeles were driven back, and Jameson and his soldiers were masters of the situation. Mr. Rhodes now conceived the idea of forcing England to assume the attitude of a protectorate over her subjects in the Transvaal. An issue was to be made, and, after a crisis had been engineered, it was believed that England would be forced to intercede in the interest of peace and the protection of her subjects against the aggressions of the Boers. The Uitlanders, at Johannesburg, were constantly holding meetings, and were arousing public sentiment, and the agitation among them became very general. They had shipped arms into the country, and in some measure prepared themselves for an uprising. Word was sent to Dr. Jameson that the Uitlanders were now prepared to strike for their liberty. He was to take the initiative, on the north, and invade the Boer country, while they would attack the government of the Boers, on the south. The appeal to Dr. Jameson was for immediate action. He was made to believe that the war was on; and, without any instructions from Mr. Rhodes, though he acted in consonance with the plans which Mr. Rhodes intended should be ultimately carried out, he rushed with his force into the Boer country. Jameson and his men were at once cut off by the strategy of the Boers who took them prisoners after a number had been killed in the contest. Jameson had

been made the dupe of the Uitlanders, the agitators in Johannesburg, who, after inducing him to make these aggressive movements, left him entirely to himself. The raid thus became a ridiculous failure, and Jameson and his fellow-troopers became, throughout the world, largely the objects of ridicule. The trial and punishment of the offenders clearly indicated that while England did not endorse it, she looked very charitably upon it, and the fifteen months imprisonment of Dr. Jameson clearly demonstrated that England was disposed to condone, as much as possible, such a gross national offense.

This failure, on the part of the raiders, and Uitlanders of Johannesburg, turned the tide for awhile in favor of the Dutch. The raid occurred in 1896, and for more than three years the Boers became masters of the situation. But the agitation grew greater. The political conditions were not only burdensome to the English, but they became well nigh intolerable. They were surrounded by Boer soldiers who patrolled the entire country round about, and created a feeling among the Uitlanders that they were somewhat subject to a quasi or sort of military government. The English government, however, declared constantly its intention to maintain a conciliatory policy toward South Africa and to regain the reforms desired by friendly means. These assurances were given out by Mr. Chamberlain as late as March, the present year. A change, however, was made in the appointment of a high Commissioner to South Africa, when Sir Alfred Milner was appointed to that office. It became at once manifest to the Dutch, when he took up the agitation with the newspapers, that he evidently had a mission. His telegraphic dispatches were of the jingo type, and he became, not a conciliatory factor, but, an agitator himself on the side of the Uitlanders. The Boers felt at once that in him, Mr. Chamberlain was showing his hand, and that he was determined to create a crisis which would make a conflict imperative. The Dutch became now more resentful than ever. The animosity toward the English was intense, and the feeling of resistance became wellnigh universal. The paramount question through all the discussions leading up to the present war was that of the franchise. If the Dutch made the franchise universal and admitted on easy terms the Uitlanders to its full enjoyment, they simply surrendered their national identity. It was not easy to hit upon a compromise, although the

Boers offered better terms for naturalization, and, finally, under pressure, diminished the period of residence in that country from fourteen to five years. The terms, however, of naturalization were such as to force Englishmen, and other foreigners, to alienate themselves from the mother country. Of course, the idea of citizenship in the Boer republic in preference to that of the British Empire, was merely for temporary purposes,—was, in fact, a subterfuge to which, after all, few Uitlanders were very willing to resort, and the concessions now made by President Kruger did not satisfy the English government. The question of the franchise was set aside by Mr. Chamberlain, and the question of suzerainty brought forward. This question was one that offered an easier solution of so difficult a problem. Were not the Boers, after all, subjects of Great Britain? They were subjects of Great Britain when they inhabited Cape Colony. And was it not a legal and technical principle of international law that a man did not lose his citizenship simply by migrating from his native land? Were the Boers not subjects of Great Britain when they took the Transvaal? Did they not, as subjects, do so, with full recognition of the paramount authority of their mother country? While these discussions were going on, England was amassing troops on the frontier, preparing herself to enforce whatever demands she might choose to make later on. In the meantime, the Dutch had not been wise. The irritation in the administration of the law had become a source of enmity between the Uitlanders and the Boers. A man by the name of Edgar had been arrested and shot, and the story of his unjust treatment was circulated and repeated in the most sensational manner. Again, there were many private interests to be adjudicated. The relationship between the miners and the government was to be established. Rights of private property were set up to be adjudicated by the judges; and, although these judges belonged to the Boers, the government began to mistrust even them, and by law undertook to control the judgments of the courts, placing the final adjudication of all matters of private rights in the hands of the Dutch parliament, rather than leaving them where they are left by all civilized nations—in the hands of the judiciary.

It will be said that, in the strained relationship between the Boers and the English, the Boers were not wise. But mad men are never wise, and the Boers had been enraged: they had been goaded

by the Jameson raid, and by the open insults which they felt that Sir Alfred Milner was constantly heaping upon them, in order that the conditions might be pressed into a crisis which would force the intervention of England. England had not declared war, but she did what would be equivalent, in any other country on earth, to a declaration of war. So that the declaration, or ultimatum itself, and the question of who fired the first shot, became merely matters of detail. England forced the crisis. The impartial historian of the future will review the matter, perhaps, with more candor, and, perhaps, with more justice than partisans on either side at present. The war is now on, and it is a war, from all appearances, of greater magnitude than any that has been waged since the Franco-Prussian war of 1870-71. It will cost thousands of lives, and millions upon millions of treasure, and what seems to be more unfortunate than all, it will undoubtedly create a race prejudice, if not intense hatred among the Dutch in South Africa, that will give the English greater trouble than any they have experienced for years among their colonists. While England has been perhaps, of all colonial empires, the fairest and the most just of any on earth, it has nevertheless its faults. There can be little doubt, however, but that the country itself will be benefited by a change of government. But it will be said, in answer to these statements, that it is the old argument by which the means is justified by the end.

But it is not a question of justification. It is rather one of explanation. The end must certainly aid us in weighing all the questions that have arisen in this unfortunate conflict, pro and con, and enable us to determine as correctly as one may determine political questions of that character, where the right and where the wrong lay. At the outset the Boers have shown themselves to be excellent strategists, but England cannot repeat the policy of Majuba Hill. She cannot surrender, and will not yield in her determination to carry on the contention to a finish. There can be but one result, and that is the overthrow of the South African Republic, the establishment in its stead of a British colony, and, it may be, that this colony will lead to a confederation of all South Africa. And thus the work of anglicizing the Dark Continent is moving rapidly on, and England will play the part, in the future, that she has played in the past—the part of the foremost colonizer in the world.

EDITOR'S TABLE.

A BUSINESS VIEW OF THE WORD OF WISDOM.

There are at least two ways to look upon the instructions that are given in the revelation. If the question should be asked, Why do you observe the commandment generally known as the word of wisdom? it is probable that there would be various answers. One does it out of principle, because it is a command of God, and he knows that by obeying, he will be benefitted in health; he has faith that the promises will be given to him, and that he shall run and not faint. Another looks upon it in an economic light, having perhaps less faith, but being possessed of business acumen, he obeys because it pays—it saves money. Young men should remember that both views are good. The first is the best, of course, for it covers the whole ground, it includes all the benefits of the second. But if you prefer to look upon the money side, well and good. You will gain value for all your effort, even looking at the subject thus. Saving money is a virtue in itself; and, if it can be done by simply obeying a command of God, which, besides, promises other rich blessings, is it not doubly worth your while?

The following is told by Collis P. Huntington, and gives an idea of how he gained his first conception of the value of money, and shows the wisdom of saving it rather than spending it for something of no special value. When he was a lad he, like many other country boys, had none too much spending money. There was to be a church festival in a nearby church which he much desired to

attend. He went to his father and asked him for a dollar, in order that he might attend the entertainment. His father replied, "If you really want to go to the festival, you will go out and make a dollar."

- The lad, who was destined to dazzle the world with his great railway and financial operations, recognized the justice and reasonableness of the remark, and went out and made the dollar, working earnestly and devotedly at farm labor.

"But," says Mr. Huntington, "when the night of the festival arrived, and I went up to my room to dress, I thought to myself: 'Now, I've worked too hard for that dollar to squander it on something that will do me no special good.' I saved that dollar, and," continued the capitalist with a twinkle in his genial eyes, "I've never been without a dollar since."

Smoking, drinking, chewing; are they of any special value to you? They are not; but, according to the command of God, are of great detriment. Then, when you are about to indulge, why not employ Mr. Huntington's argument: "I've worked too hard for that dollar to squander it on something that will do me no special good," (but rather an injury,) and save your dollar, and never be without money after? In addition, at least some of the promised blessings of the word of wisdom are likely to follow unsolicited.

Recently, Mr. Huntington administered a rebuke to a gentleman who entered his room smoking a cigar. This gentleman headed a committee which waited upon the financial magnate appealing for aid for some charitable institution. In presenting his plea, he waxed eloquent upon the signal manner in which Mr. Huntington had been blessed in worldly goods, and referred to the immense size of his fortune.

"Yes," said Mr. Huntington, with a smile, "I've got money, and have had lots of it; but do you know," and here his gaze rested full upon the gentleman who headed the committee, and who happened to be smoking a fragrant cigar, "I never had money to burn."

Smoking is too common among young men. Why not stop it, and employ the argument of Mr. Huntington? It may make you wealthy. It will surely make you better. Do not burn your money, but save it, and by so doing gain the double advantage of obtaining both money and health, both temporal and spiritual blessings.

BOOK REVIEW.

Y. M. M. I. A. AND MISSIONARY HYMN AND TUNE BOOK.

This is a collection of hymns and songs set to music and adapted especially for the use of Mutual Improvement Associations and missionaries in their religious services and social entertainments. It contains some fifty-six songs which have come into popular use in the Church and Sabbath Schools and Mutual Improvement Associations. The book has been compiled and arranged by Prof. E. Stephens, general music director for the Young Men's Mutual Improvement Associations and the leader of the Salt Lake Tabernacle choir. It is especially fitted in size for carrying about, and will, therefore, become popular with missionaries. George Q. Cannon & Sons Co., publishers, Salt Lake City; price, \$3.00 per dozen.

CHURCH CHRONOLOGY.

We have received a copy of Church Chronology, second edition, revised and enlarged. It is a record of important events pertaining to the history of the Church of Jesus Christ of Latter-day Saints, compiled by Andrew Jenson, Assistant Church Historian. The period covered is from the birth of Joseph Smith to the close of the year 1898. In addition to the regular chronology, it has an introduction containing diagrams of the First Presidency and their counselors, also of the council of the Twelve Apostles from the beginning unto the present time, with the dates of their entrance into office. Similar diagrams are given of the first council of Seventies, the presiding bishopric, and church historians and recorders. A novel feature is the publication of ordinations to the Holy Priesthood of leading men of the Church, intended to benefit all who desire to trace the

Priesthood which they hold, back to the Prophet Joseph. Biographical notes, to this end, are given, which contain the ordinations of all the elders who have been sustained and are being susutained as the general authorities of the Church. In addition to the regular value of the work, to those who are interested in dates and statistics, it is published in an edition of 25,000 copies, and sold for the benefit of a church historian's office, soon to be built it is hoped, which shall be commensurate with the growing historical interests of the Church. Every purchaser, therefore, in buying the book, not only helps himself to valuable data, but likewise aids in the building of a proper edifice for the important historical documents and offices of the Church. Deseret News Co., Salt Lake City, publishers; price, \$1.25

NOTES.

To prevent evil is like doing good; to prevent good is doing evil.

Heaven never helps the man who will not act.—SOPHOCLES.

Water, falling day by day,
Wears the hardest rock away.

The secret in success is to do all you can without thought of fame.
—ADDISON.

He that revenges knows no rest;
The meek possess a peaceful breast.

To be thrown upon one's own resources is to be cast into the very lap of fortune.—FRANKLIN.

Worth makes the man, and want of it the chump;
To win: Lay hold, hang on and hump.

Give a boy enough love for any calling or place in life which he aspires to fill, and he will win it.

The talent of success is nothing more than doing what you can do well, and doing well whatever you do, without a thought of fame.—LONGFELLOW.

There is no road to success but through a clear, strong purpose. A purpose underlies character, culture, position, attainment of whatever sort.—T. T. MUNGER.

Fight hard against hasty temper. Anger will come, but resist it strongly. A spark may set a house on fire. A fit of passion may give you cause to mourn all the days of your life. Never revenge an injury.

If you have an enemy, act kindly toward him, and make him your friend. You may not win him over at once, but try again. Let one kindness be followed by another, till you have compassed your end. By little and little, great things are completed.

Mankind worships success, but thinks too little of the means by which it is attained—what days and nights of watching and weariness, how year after year has dragged on, and seen the end still far off; all that counts for little, if the long struggle does not close in victory.—H. M. FIELD.

Life pulsates with chances. They may not be dramatic or great, but they are important to him who would get on in the world. Do not think that opportunities come to others and not to you. Fortune visits every healthy, determined soul many times; but, if she does not find it ready for its opportunity, she snatches her gift away and gives it to another.

The goal of an education: The *New York Tribune* speaks of a student who asked the president of Oberlin college if he could not take a shorter course than that prescribed by the institution. "Oh, yes," was the reply, "but that depends upon what you want to make of yourself. When God wants to make an oak, he takes one hundred years, but when he wants to make a squash he takes six months."

IN LIGHTER MOOD.

A teacher at Garden City said to her primary class the other day; "If your father gave your mother \$7 today and \$8 tomorrow what would she have?"

And the small boy over in the corner replied, "She would have a fit."—*Kansas City Journal*.

* * *

It was a Connecticut boy who surprised his teacher in reading the other day by his interpretation of the sentence: "There is a worm; do not tread on him." He read slowly and hesitatingly, with that droning intonation and misplaced emphasis peculiar to the young idea when it is just starting to shoot: "There is a warm doughnut; tread on him."

* * *

Farmer: "If I were as lazy as you I'd go and hang myself in my barn."

Tramp; "No, you wouldn't."

Farmer: "Why wouldn't I?"

Tramp: "Ef you was as lazy as me you wouldn't have no barn."

* * *

His wife: "And you are to defend that shoplifter?"

The lawyer: "My dear, she isn't a shoplifter. She was formerly, but she has saved so much money in the last ten years that she has become a kleptomaniac."

* * *

The New York *Tribune* prints an amusing story of the English Admiral De Horsey, who, some years ago, was admiral of the North Atlantic Squadron. He had been dining on shore at Port Royal, Jamaica.

On returning to his flagship after dinner, his way to the boat led him across the barrack square. A black sentry of one of the West India regiments halted him at the gate with, "Who goes dar?" Great was the admiral's annoyance to discover that he had neglected to get the password before leaving the ship.

That's all right," he said, carelessly, hoping to overcome the man's scruples by his indifference; "you know who I am."

"Dunno nobody, sah," replied the colored soldier, pompously; "you can't go in dar."

"Why, I'm Admiral De Horsey."

Well you can't go in. I don't care if you's Admiral De Donkey."

OUR WORK.

A METHOD OF ROLL CALL.

In many of the large associations, the matter of calling the roll on every night of meeting has become a source of much annoyance and waste of time. Various means have been adopted to overcome these objections. The best method that has yet come to light was presented at one of the late missionary meetings, by a model class of the Twentieth, Salt Lake City, ward. It consists in the use of "cards" and "attendance lists." At the first meeting of the season, in a new association, or at any meeting of an association already organized, a card is distributed to each and every member of the association present, which card reads as follows:

.....WARD Y. M. M. I. A.	
MEMBER'S CARD.	
Name.....	
No.....	(Cross out corresponding number on roll call every Tuesday.)

The secretary of the association enters the names in the order of the numbers upon the roll book, and the members retain the cards. The attendance list, in a tab, is passed around from one member to another, each member marking upon this attendance list a cross or a dash upon

the particular number corresponding with the card handed to the secretary.

This attendance list is in the following form, and, as may be seen, contains two hundred numbers:

ATTENDANCE LIST.

As the TAB is passed around, please mark out the number you have received. If you have no number, come to the secretary at the close of session and he will give you one corresponding to that on the roll book. Place a dash over your number if prepared, and a cross if unprepared.

1	26	51	76	101	126	151	176
2	27	52	77	102	127	152	177
3	28	53	78	103	128	153	178
4	29	54	79	104	129	154	179
5	30	55	80	105	130	155	180
6	31	56	81	106	131	156	181
7	32	57	82	107	132	157	182
8	33	58	83	108	133	158	183
9	34	59	84	109	134	159	184
10	35	60	85	110	135	160	185
11	36	61	86	111	136	161	186
12	37	62	87	112	137	162	187
13	38	63	88	113	138	163	188
14	39	64	89	114	139	164	189
15	40	65	90	115	140	165	190
16	41	66	91	116	141	166	191
17	42	67	92	117	142	167	192
18	43	68	93	118	143	168	193
19	44	69	94	119	144	169	194
20	45	70	95	120	145	170	195
21	46	71	96	121	146	171	196
22	47	72	97	122	147	172	197
23	48	73	98	123	148	173	198
24	49	74	99	124	149	174	199
25	50	75	100	125	150	175	200

A colored pencil attached to the tab may be used in marking out the numbers; or two pencils of different colors may be used to indicate "prepared" or "unprepared." If this latter method of marking is preferred, the instructions on the attendance list should so indicate.

This method of calling the roll is only suggested to the associations by the General Board, and is not recommended as a rule to be generally

followed. Cards and attendance lists may be obtained at any printing office at very reasonable rates, especially if it should be decided by a stake to introduce the system in all its associations, when the printing could be done at one time, and cards could be furnished at 15 cents per hundred, and roll call pads, containing fifty sheets, for about the same price.

A REBATE ON THE ERA.

At a recent meeting of the General Board, it was decided to return to every association twenty-five cents on each subscription to the ERA obtained in the ward where such association exists; provided, five per cent of the total Church population of such ward were secured as subscribers for the magazine.

Last year this offer was made to the stakes, but was found to be somewhat unsatisfactory, and, in a measure unjust, because one or two associations which failed in securing the required number of subscribers were the cause of the whole stake failing in obtaining its rebate, notwithstanding many of the wards in such stake had fully performed their part. It has, therefore, been decided to offer to the wards the same rebate, where they secure the required number, that was offered to the stakes last year. The ERA is already giving a rebate of twenty-five cents, to every subscriber in that it furnishes a manual free; and by the expenditure of a little effort on the part of the officers, an additional twenty-five cents may be obtained on each subscriber for the benefit of the local associations. It is an easy and effectual way of securing current expenses, and we hope to have it to say that over \$1000 has been refunded to the associations on Volume 3. Who will be first?

THE NECESSITY OF OFFICERS' MEETINGS.

Letters have been received from some of the M. I. A. missionaries now laboring in the field, complaining that some of the stake superintendencies are not thoroughly awake to the necessity of holding regular stake officers' meetings. In stakes of this class, also, as might be sup-

posed, the local association officers are not urged to hold such meetings. The results to the cause of mutual improvement are disastrous, or not at all satisfactory. Stake officers are again urged to comply with this requirement, and to hold their stake meetings at least twice each month, or, better, once every week. It is impossible to keep pace with the progress of the work unless such meetings are held. It is here that the officers obtain an understanding of the work, where methods are discussed, appointments made, reports given, and the general condition of the associations, their wants and failings, as well as advantages, are discussed, and plans made for the betterment of associations which are behind, and the adoption of such methods as will generally advance all the organizations.

It is absolutely necessary for the officers of the local associations to meet together, and in like manner discuss their plans and methods, and also the method of presenting their lessons, in order that they may have thrifty and prosperous gatherings. The time is past when all that was required of a president was to be present at the meeting and preside without doing anything further for the benefit of the association. He must now study, plan, and arrange his affairs so as to interest his membership and set his aids to work. This can be done in no way so effectively as by holding regular weekly officers' meetings.

COLLECTION DAYS FOR THE GENERAL IMPROVEMENT FUND.

Stake officers as well as officers of local associations are reminded that the first week in December is collection week for the general improvement fund. This matter should be immediately considered by the stake superintendencies, who should thoroughly and properly instruct the presidents of associations to exert their utmost efforts to get every member to pay this small subscription during the weeks set apart for the collection, namely, the first week in December and the first week in February. It devolves first upon every officer himself to comply with this requirement, when he may consistently ask every member to do likewise. All the money thus collected is to be sent to the treasurer of each stake who will forward the whole amount, as received, to the General Treasurer, Thomas Hull, Salt Lake City, Utah. The fund is used solely for

mutual improvement purposes, and is accounted for at the officers' meetings at the annual conferences. Last season, the amount was reduced from fifty cents to twenty-five cents and more than double the number paid last year than paid the year before. It is to be hoped that the number this year may again be doubled, because we recognize that if the membership can be induced to help the cause financially, even to this small amount, they will take a greater interest in the progress and welfare of our associations. Again we urge the stake presidencies and the presidents of associations to take hold of this matter with a determination to accomplish better results than ever before.

ADVICE TO WRITERS.

The following suggestions to young writers, was made among others some months ago, by the editor of the *Cosmopolitan*, and are worthy of special study:

"Two chief defects seem to present themselves in your manuscript. First: Its uninteresting character. Second: A rambling disconnected style. Both arise, in a great measure, from the same cause. You failed, in beginning your manuscript, to think out clearly just what you desired to do. On the contrary, you evidently took up your pen and proceeded to put on paper such things as might chance to come into your mind while in the process of writing.

"The first essential for good writing is clear thinking. If you do not know what you want to say, the chances are strongly against you saying it. Consequently, before beginning your description, you should have taken a sheet of paper and jotted down in regular order what seemed to you the important points of interest at your disposal.

"The chief labor in writing is *thinking*. This must be done before you put the result on paper. If you had made any efforts to find the points of interest in the subject chosen, you would probably have discovered that you had taken a theme that was of trivial importance and of little interest to you. You cannot make soup out of stones alone. There are, in this world, an endless number of subjects of the widest interest. You must be familiar with some; and certainly can become familiar with many more. Select something that is worth while. If you find, after thinking it over, that your information is insufficient, visit a library, make a thorough study of the matter of which you are about to treat,

and then, with the fullest information in your possession, set about a careful analysis of all your points connected with it, using large brackets against the main heading, dividing it into such general headings as the subject seems capable of, subdividing these headings into minor ones, and these minor ones into still further ramifications of the subject. You will then have before you a bird's-eye view of your theme. You may now proceed to select what seem to you the chief points of interest, rejecting those which are unimportant or trivial.

"Your next thought will naturally be how to build up this information in a manner best calculated to attract and hold the attention of the reader. You will accordingly make a new group, marked 1, 2, 3, etc., in the order in which you propose to treat them. Then proceed to write your composition. You will find the labor a comparatively easy one, because the work of preparation will have been done thoroughly.

"When the last sentence of your composition has been written, go back over the work and make a study of the faults of rhetoric, looking carefully to see if you have duplicated your ideas. Cut out unsparingly unnecessary words and phrases. Study how to express yourself with greater force, with more grace and elegance. Above all things, seek clearness of expression.

"After you have done this; read your manuscript over again in order to get an idea of the general impression it would make on the mind of the average reader. Determine whether you have omitted anything of importance to your argument or description; and see if by any new arrangement a better effect might be produced upon the reader.

"Then go over it to correct any faults of grammar or spelling. Finally, if you have the perseverance necessary for really good work, you will lock up your newly completed essay in a desk so that it will be hidden from view, and sit down and make a new analysis of the subject without regard to the old one, repeating all the processes that have been described for your direction. You will be surprised at the marked improvement that your second paper will present over the first.

"Successful writing means *work*. * * * * Great geniuses do not have the power to throw off masterpieces. They are men who labor patiently, sometimes developing one thought through weary months. Upon one occasion, Daniel Webster, after an apparently extemporaneous speech in the United States Senate, was congratulated upon the genius that enabled him to use an expression which seemed to his auditors to be particularly felicitous. 'Extemporaneous?' he replied. 'Why, that was the work of my three weeks' fishing trip last summer;' thus illustrating the saying that genius is an infinite capacity for taking pains."

EVENTS OF THE MONTH.

BY THOMAS HULL, SECRETARY OF THE GENERAL BOARD OF Y. M. M. I. A.

October 20th, 1899: A great battle is fought between the British and the Boers at Glencoe. The British charge up an almost inaccessible hill and drive the Boers from their position. The losses are heavy on both sides. The British general, William P. Symons is mortally wounded.

21st: The British win another battle at Elandslaagte.

22nd: The Boers are again attacking Glencoe with a force of 9000 commanded by General Joubert and President Kruger in person.

24th: President George Q. Cannon is attacked with pneumonia in New York City. * * * The British retire from Glencoe. There are persistent rumors in London of serious reverses to the British forces.

25th: President McKinley issues the usual Thanksgiving day proclamation, designating Thursday, November 30th, as a day of thanksgiving for the nation. * * * The report of the director of the mint shows the world's production of gold and silver during the year 1898 to be as follows: Gold, \$276,519,900, and silver 155,594,272 ounces fine. The United States, South African Republic and Australia, produced 73 per cent of the product of the world in value. * * * General Symons the British officer wounded in the battle at Glencoe dies of his wound.

30th: Apostle Marriner W. Merrill is chosen president of the Cache Stake of Zion, and he selects Joseph Morrell and Isaac Smith as his counselors. * * * Announcement is made in Washington of the engagement of Admiral Dewey to Mrs. W. B. Hazen, widow of General Hazen, formerly chief signal officer of the United States Army. * * * Fighting continues daily at Ladysmith between the British and Boers.

31st: The British meet a serious defeat near Ladysmith. Two regiments and a battery of six guns are surrounded by the Boers, and,

after heavy losses and exhausting all their ammunition, are obliged to surrender.

November 1st: From the report of the adjutant-general of the army, Brigadier-General Corbin, made public today, it is learned that the army is practically at its maximum strength. The military forces now in the service of the United States are as follows: regular army, 64,586; volunteers, 34,574; total, 99,160. The monthly statement of the public debt, issued today, shows that at the close of business October 31, 1899, the debt, less cash in the treasury, amounted to \$1,146,629,581, a decrease during the month of \$2,766,199. This decrease is accounted for by the increase in the amount of the cash on hand, and in the increased redemption of national bank notes.

2nd: A voluminous preliminary report on the Philippines, signed by J. G. Sherman, George Dewey, Charles Denby and Dean C. Worcester, is submitted to President McKinley by the Philippine Commission. After briefly telling how the commission conducted the task imposed upon it, the report reviews at length the various rebellions in the islands up to the breaking out of the Spanish-American war; shows the relations existing between Dewey and Aguinaldo, proving that never at any time were the Filipinos offered independence by any representative of the American government, and that no alliance was ever entered into between the Americans and the rebels. The report goes on to show that from the time Aguinaldo arrived in the islands his determination was to attack the Americans and that many attempts were made to obtain arms, the lack of which alone prevented such attack. The many reforms undertaken by the Americans are traced, showing the improvement made in affairs in Manila, the establishment of native law courts there; the inauguration of municipal government in many places; the institution of public schools with an attendance of 6,000 students. The failure of the attempt at self-government in the island of Negros, where it was undertaken under the most favorable conditions, and the necessity of American control there is shown, and on this point the report says: "Here the natives had adopted the extension of the American system, had adopted a local form of government, including a congress, and had raised the American flag. They believed themselves capable of managing their own affairs and asked for a battalion of troops to hold in check a mountainous band of fanatics. The battalion was furnished, but the people proved unable to carry out their programme, owing to ill-feeling among their own officials. The Americans remained popular. At the request of General Otis, a new and simplified scheme of government for the island, giving the people a large voice in their affairs, but placing an American in full control, was put into

operation. It brought about satisfaction, and public order is better in the island today than at any time during the last twenty years. The flat failure of this attempt to secure an independent native government in Negros, conducted, as it was, under the most favorable circumstances, makes it apparent that here, as well as in the less favored provinces, a large amount of American control is at present absolutely essential to a successful administration of public affairs." The visits of Aguinaldo's envoys are discussed and it is stated that nothing was accomplished thereby, because those emissaries were without powers and came again and again merely for information. The commission says: "Courteous reception was accorded to the insurgent commissions and earnest appeals made to stop further bloodshed, all witnessing the spirit of patient conciliation, exhibited by the American commission in endeavoring to reach an amicable adjustment with the insurgents as well as the obduracy of Aguinaldo," and continues: "No better proof could be furnished that the primary object of this struggle is not, as is pretended, the liberty of the Filipino peoples, but the continuance of his own arbitrary and despotic power. In any event the American people may feel confident that no effort was omitted by the commission to secure a peaceful end of the struggle, but the opportunities they offered and urged were all neglected, if not, indeed, spurned." The report reads as follows on the subjects named:

THE PRESENT WAR.

"Deplorable as war is, the one in which we are now engaged was unavoidable. We were attacked by a bold, adventurous and enthusiastic army. No alternative was left to us, except ignominious retreat. It is not to be conceived that any American would sanction the surrender of Manila to the insurgents. Our obligations to other nations and to the friendly Filipinos and to ourselves and our flag demand that force should be met with force. Whatever the future of the Philippines may be, there is no course open to us now except the prosecution of the war until the insurgents are reduced to submission. The commission is of the opinion that there has been no time since the destruction of the Spanish squadron by Admiral Dewey when it was possible to withdraw our forces from the islands either with honor to ourselves or with safety to the inhabitants." And further: "Should our power by any fatality be withdrawn the commission believe the government of the Philippines would speedily lapse into anarchy, which would excuse, if it did not necessitate the intervention of other powers and the eventual division of the islands among them. Only through American occupation, therefore, is the idea of a free self-govern-

ment and united Philippine commonwealth at all conceivable. And the indispensable need, from the Filipino point of view, of maintaining American sovereignty over the archipelago is recognized by all intelligent Filipinos, and even by those insurgents who desire an American protectorate. The latter, it is true, would take the revenues and leave us the responsibilities. Nevertheless they recognize the indubitable fact that the Filipinos cannot stand alone. Thus the welfare of the Filipinos coincides with the dictates of national honor in forbidding our abandonment of the archipelago."

THE INABILITY OF THE PEOPLE TO MAINTAIN INDEPENDENT GOVERNMENT.

"The masses of the people are uneducated. That intelligent public opinion on which popular government rests does not exist in the Philippines. And it cannot exist until education has elevated the masses, broadened their intellectual horizon and disciplined their faculty of judgment. And, even then, the power of self government cannot be assumed without considerable previous training and experience under the guidance and tutelage of an enlightened and liberal foreign power. For the bald fact is that the Filipinos have never had any experience in governing themselves."

THE VALUE OF THE ISLANDS.

The commission gives a general view of the value of the islands, their general richness in agricultural and forest products, their mineral wealth and their commanding geographical position. They state that the Philippines should soon become one of the great traders of the east. Manila is already connected by new steamship lines with Australia, India and Japan and she will become the natural terminus of many other lines when a ship canal connects the Atlantic with the Pacific. It cannot be doubted that commerce will greatly increase and the United States will obtain a large share in this. * * * The announcement is made that the three ex-cruisers of the Spanish navy at Manila—the *Isla de Cuba*, *Isla de Luzon*, and *Don Juan de Austria*—were ready to proceed to Manila and join Admiral Watson's squadron. The reconstruction of the vessels has been under the supervision of Lieutenant Hobson. The vessels will be placed on blockade duty in the Philippines. The three cruisers were sunk at Cavite by the ships of Dewey, and the estimated cost of repairing the ships exclusive of armament is \$304,000. * * * Aguinaldo has issued a proclamation announcing that the American Con-

gress will meet in December to decide whether the "imperialist policy" and "this bloody work" are to be continued. He exhorts his soldiers to conduct themselves so that Congress will consider them worthy of independence, and requests the priests to abstain from politics and to redeem the church from the name the misdeeds of the friars have given it.

3rd: At a Cabinet meeting in Washington the preliminary report of the Philippine Commission is approved; the status of our insular possessions in relation to the postal union is discussed, and the question of a civil government for Cuba receives attention.

5th. An important move is made in the Philippine campaign. A fleet of transports and gun-boats leaves Manila for Dagupan one of the insurgent strongholds in the north of Luzon, and it is believed that the purpose of the expedition is to move down the Dagupan-Manila railroad toward Tarlac, in order to prevent Aguinaldo's forces from making another base farther north.

6th: At Bacolod, in the island of Negros, the autonomous government of the Filipinos is established. General Smith, governor of the island of Negros, administers the oath of office to the judge of the supreme court, who, in turn, swears in the governor, three judges, twelve councilmen, the auditor and the secretary of the interior. The natives of the entire island attend the ceremony. The officers from Iloilo are also present. Three days of feasting will follow in celebration of the new government.

7th: Ezra Thompson, the Republican candidate, is elected mayor of Salt Lake City. * * * General Wheaton's expedition to the north of Luzon, lands at Dagupan. * * * The United States cruiser *Charleston* which has been patrolling the northern coast of Luzon, was wrecked on a reef off the northwest coast. All on board were saved.

8th: The following cablegram is received at the War Department from General Otis:

MANILA, NOVEMBER 7TH.

The following received from Negros, dated today:

To the President of the United States:

The civil governor, judges and secretaries who constitute the new government of this island, in taking possession thereof this day, have the high honor of affectionately saluting your excellency, and trust that in the inauguration of this form of government, based upon the liberal and democratic institutions which have made that great republic so grand and prosperous, that a

new era will open up to this region which will enable it to reach the legitimate goal of its inspiration.

MENECIO SEVERILO.

* * * It is officially announced that an agreement, subject to the approval of the United States, had been arrived at between Great Britain and Germany, by virtue of which the Samoan act is repealed and the islands of Upolu, Savaii and the small adjacent islands fall to Germany as free property, and the island of Tutuila and the subsidiary islands go to the United States. Great Britain, it is added, renounces any claim to the Samoan Islands, and Germany, in turn, renounces any claim to the Tonga Islands and to Savage Island in favor of Great Britain, and also cedes Chousel and San Isabel, the two eastern islands of the Solomon group with their insular surroundings to Great Britain.

9th: Admiral Dewey and Mrs. Mildred Hazen are married in Washington. * * * The war department has definite information locating Aguinaldo at Bayombong, to which place it is expected the insurgent capital will be shifted and the efforts of the American military forces will be directed towards that place. It is felt that the war is nearing an end.

12th: The American forces under Colonel Bell entered Tarlac, the recent seat of the so-called Filipino government, without opposition. Aguinaldo with his army had fled.

13th: Aguinaldo and his army are now surrounded by the American forces and his capture seems certain.

15th: Secretary of the Treasury L. J. Gage publishes the announcement that the treasury department is ready to purchase any part or all the \$25,000,000 in government bonds of the 4 per cent funded loan of 1907, or the 5 per cent loan of 1904.

16th: The vigorous prosecution of the Philippine campaign continues. General McArthur begins his northward advance from Tarlac and will press on to Bayombong.

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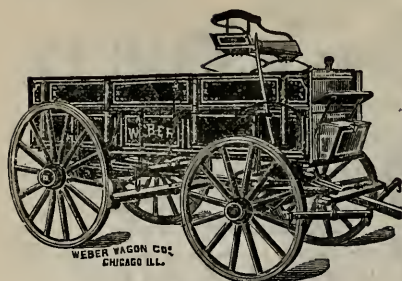
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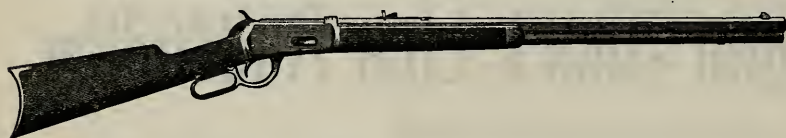
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